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# Moody

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## MONTHLY

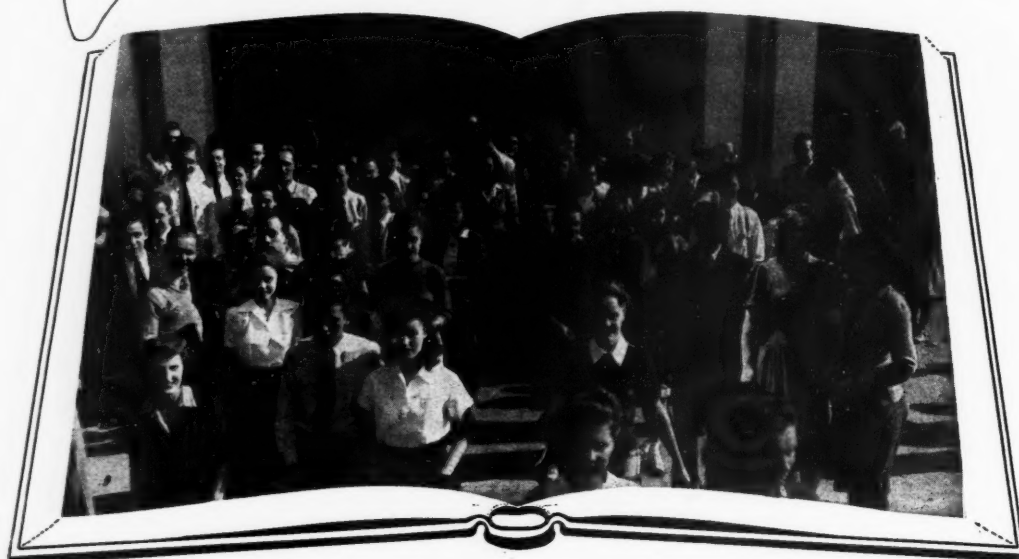


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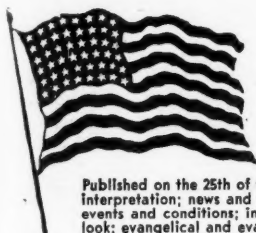
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# Moody MONTHLY

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Downtown Detroit from Belle Isle Park. Goro photo.....Cover

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March, 1943



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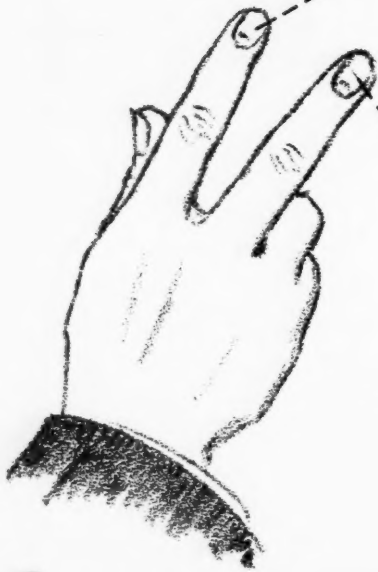
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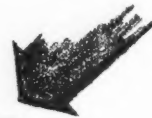
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# Editorial Notes . . . —

Someone with a yen for mathematics and a pictorial imagination has given us the following astronomical information.

Where  
Is  
Heaven?

If travel cost one cent per one thousand miles, you could circle the globe for 25 cents. At the same rate, a one-way trip to the moon would cost \$2.38, and to the sun, \$930. But your fare to the nearest star would be \$260,000,000!

William Hazlitt long ago said, "In the days of Jacob there was a ladder between heaven and earth; but now the heavens are gone farther off and are become astronomical."

It is tragic that our little fragment of knowledge should rob us of faith, and that the discovery of the great stellar spaces should push heaven out of the thinking of men.

Heaven is a place, actual and local, no doubt, and it is also a condition. But far beyond both of these facts is the additional truth that heaven is the recognition of a Presence. "That where I am, there ye may be also," is not merely assurance for the by and by, but for the now. The same Person said, "Lo, I am with you always, even unto the consummation of the age."

The disturbances of this world suggest anything but heaven—but just as there is a place of quiet at the heart of a cyclone, so there is at the heart of the world's confusion a peace enjoyed by those who know the presence of Christ, the One who is the charm and center of heaven.

V

No question is more frequently asked than this, What's wrong? What's wrong with the world? With America? Well, there is a great deal that is wrong. The prevalent notion that all ills are economic is wrong. The trend toward the denial of moral and spiritual values is wrong, and produces many of the wrongs of society.

This writer has before him four newspaper clippings, three from an identical page. In one of these clippings the story

is told of a young movie actress sentenced to 180 days in jail for repeated offenses as a drunken driver. The poor girl's story finds prominence only because of her position, but multiplied thousands of other American young women are allowed to enslave themselves. And education is not the solution, for the young

the next day when with unsteady nerves they could easily make tragic mistakes?

Story number three is about as revolting and revealing as a story can be. A movie actor was on trial under charges of statutory rape involving two young girls. Upon recess of the trial, the reporter says: "As the actor left the crowded court room with his attorney, he was besieged by a crowd of women. One woman jostled up and kissed his hand. Another snatched the handkerchief with which he was wiping his forehead, and begged, 'Please autograph it for me.' Albums, handkerchiefs, and pieces of paper were thrust at him to sign."

In case any of our readers are not yet convinced America needs a moral bath, let them notice the fact that a member of Congress has introduced a bill authorizing a national lottery. If money must be raised at the cost of contributing to moral delinquency, then why not employ burglars, gangsters, and racketeers to raise money. Why not have Al Capone head a Department of Extra Revenue!

How desperate is America's condition! Unless we have a revival we might well expect the judgment of God.

V

A minister who long ago was a student at Moody Bible Institute recently encouraged our hearts with these words:

**A Good Example** "You will find enclosed a book of war

stamps, \$5.00 in value. I should like very much to pay for a seat in the new auditorium in memory of my father and mother."

Don't you think this a good idea? The Institute hopes to be able to build and furnish the new Torrey-Gray Auditorium when the war is over, but much more money will be needed.

Perhaps you have war stamps or bonds you would like used for the new building, or for the regular work of giving free training to students. You have made an investment for the war in these stamps and bonds. Now turn your war invest-

## Very Important

Rationing has now reached paper. We are at once cutting 10 per cent, taking some of it out of weight, and some out of the number of pages. Naturally this will not lower the spiritual value of the magazine nor will it greatly affect the appearance.

We earnestly solicit your understanding and co-operation. Please do not allow your subscription to expire. Solicitation of renewals is expensive, and under present restrictions the magazine must be withheld as soon as the expiration date arrives. When your renewal is due you will notice an envelope reminder inside the front cover. Please make use of this at once.

In the light of some of the problems, we suggest you keep your subscription well ahead. Perhaps you know the regular offer is: 1 year, \$2.00; 2 years, \$3.00; 4 years, \$5.00, to the same person in the United States or Canada.

Remember, prompt renewal will help us and help you.

*W. A. Houghton*

woman in the tragic story is a university graduate.

Another clipping tells of the charge made by a CIO official that in a certain war plant—well, here are his words: "New Year's eve there was mass drinking in the plant. The foreman of one department was carried out for being drunk. In another department a foreman left to celebrate, and employees were left for the remainder of the night with no supervision at all."

This was a plane factory. Do you want your boys flying in the planes built by these boozing workers, or built by them

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ment into an investment for Christ.

Incidentally, isn't it interesting that Uncle Sam has become a tither? When the government tried to find a proper proportion of income to be invested it said, "Put 10 per cent of your income into war bonds." But in all your investment and expenditure of money, do not forget the gifts and investments which are eternal. Your church and missions should be given more rather than less consideration.

V

Do you remember when prohibition was abandoned because a government said you cannot control the appetites of the people? It is now time to laugh out loud, for that same government is controlling the appetites of the people in the matter of coffee, sugar, meat, and a host of other things. Oh, yes, it can be done if you really want to do it.

#### Government Control!

But, you see, the gasoline and meat industries are not spending millions of dollars corrupting officials and building a case as did the booze industry.

As soon as you mention prohibition some people shriek "fanatic," and yet there are none as fanatical as those who are fighting tooth and nail to give the brewers and distillers the fortunes and future of American youth.

If you need any fresh evidence of the power of the brewers you have only to review the scrap tin matter. A business periodical (not prohibitionist!) says, "Nelson convenes newspaper editors, begs them to put on a tremendous scrap drive . . . Word spreads that steel furnaces are operating at less than capacity for lack of scrap . . . yet the conservation section . . . works out a deal to let the brewers and soft drink dispensers (*window dressing, no doubt*) rake off the cream of scrap collection."

All honor to Burton H. Parks, an official of WPB, who was demoted and then asked to resign because he protested that under the permission given brewers and bottlers they would actually obtain 10 per cent more than their total volume in 1940.

General John J. Pershing is recognized as a real soldier. America needs today to be reminded of something he said during the first World War. "Banish the entire liquor industry from the United States; close every saloon and brewery; suppress drinking by severe punishment to the drinker . . . and the nation will find itself amazed at its efficiency . . . I shall not go slow on prohibition, for I know what is the greatest foe to my men, greater even than the bullets of the enemy."

Every one is ready to fight this war to the finish. No Christian will complain at any necessary sacrifice. But let's have some sacrifice on the part of brewers and distillers and some of the other venders of vice and amusement who are merely looking for places of profit.

V

The great scientist and Christian, Dr.

Howard A. Kelly, of Baltimore, and Mrs. Kelly went to be with the Lord on January 12. He was eighty-four years of age. It is quite striking that these two who had lived so happily together for more than fifty years

should die within six hours of each other.

Dr. Kelly was internationally known as scientist and surgeon. He was an honorary fellow of the universities of Edinburgh, Glasgow, Dublin, London, Paris, Rome, Berlin, Leipzig, Bucharest, Vienna, Kiev, and Lima, and was decorated by Belgium and Serbia. However, Dr. Kelly was ever a simple-hearted Christian.

In an age when freshmen students of science thought it impossible to believe the Bible, this real scientist believed it all. While he was the writer of many books and of more than five hundred scientific articles, his greatest interest was in the Book of books, the Bible.

V

Because the Moody Bible Institute has been in existence nearly sixty years and because many hundreds of young people pass through its doors each year, it is bound to be that several thousand former students are or will be active participants in this terrible war.

#### Making and Recording History

Many interesting and some startling stories have reached our ears concerning the lives of these men, but we recognize there will be volumes of these stories never brought to our attention.

Here is where we want the help of former students, their relatives and friends. Whenever you get hold of a story which concerns a former student, will you please mail it to the Institute? We are going to appoint a person here at headquarters to be responsible for handling, indexing, and filing these stories.

Perhaps the story is in a clipping, or it may be a paragraph or two copied from a letter. If there is a picture with the story, so much the better.

Some of the incidents gathered up may be used at once. Others will be preserved as historical records.

V

The title for our editorial is taken from an article appearing in *The States-Graphic*, a weekly newspaper published in Brownsville, Tenn. The article, from which we intend to quote, was written by Rev. William A. James, Presbyterian minister of that city.

"God, time, and Russia are on our side." When these comforting words fell from the lips of Justice Byrnes, Americans took them to their hearts as being the expression of a foregone conclusion. America did not need any voice from heaven to tell her that the deeds of Germany, Italy, and Japan are very wicked, and hence America's cause is the just cause; all heaven is witness to it and God simply must put

His great forces at our disposal and carry us through to victory. It is all very, very comforting, BUT—

"What right has America to brazenly presume that God just must be her ally in war, when America has driven God, to a very large extent, out of her national life? The fact that only 20 per cent of America are members of a recognized religious body owning God as God, and about half the number not worth the cost of the ink spent in registering their names on the rolls, as far as any worth to the religious body is concerned, does not make a very bright commentary on America's right to claim God as her absolute ally.

"When we add to this the fact that American life is quite godless; that few make any pretense of obeying the moral laws of God laid down by Him as the standard of conduct, then America's self-styled claim bears the plain markings of *hypocrisy*. It is worth America's thoughtful attention."

The preacher is right. He points out other evidences of America's backsliding and there are still others he does not mention.

With the above quotation we would like to place part of a letter just received from a chaplain:—

"As Christian brethren it behooves us to share with each other all good news and the manifold blessings of a great and merciful God. Therefore I am writing to let you know how God has blessed us here at Fort C—.

"On Sunday, December 20, 1942, after the morning sermon, I gave an invitation to all those who desired to accept Christ as their personal Saviour to come forward. Much to my joy, six men responded and were gloriously saved. Then last Sunday I gave another invitation, and twelve men responded and wept their way to Christ. It would seem that a wave of revival is sweeping Fort C—. My prayers are that it shall continue.

"For two years now I have been laboring as a chaplain, working with soldiers, and have constantly prayed for their salvation, but seemingly without answer to prayer, for during that time and until recently, there has been only one man saved. I knew there was something definitely wrong. I knew that God was still willing to save, that He was 'the same yesterday, today, and forever.' Then I asked myself a fair question, 'Have you been living a life that God could bless and honor?' After a careful heart searching, I realized I had neglected my prayer life, I hadn't been reading my Bible as I should, and too many temporal and material things had crowded out the essential. Then with this realization, I returned to God in prayer and once again began searching the Scriptures. Now, I not only feel refreshed in spirit and soul, but in addition God is blessing my labors and giving me many souls for His kingdom to come."

The pastor and the chaplain both point out the same thing—that the nation is out of fellowship with God because as individuals we are out of fellowship with God.

(Continued on page 402)

Moody Monthly

Choose you this day  
whom ye will serve;  
whether the gods which  
your fathers served that  
were on the other side  
of the flood, or the gods  
of the Amorites, in  
whose land ye dwell:  
but as for me and my  
house, we will serve the  
Lord.—Joshua 24:15

By

Rev. P. W. Philpott, D.D.



IN Joshua we have a fine example of the principle voiced by Solomon, "The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16:31). Joshua, the grand old man of Israel, was at this time one hundred and ten years old. He had been faithful in his ministry to this people. He was a great statesman, a wise statesman, a brave soldier, and a victorious general. But, above everything else, Joshua was a man of God.

When Moses came to the end of the journey of life, God told him to lay his hand upon Joshua, the son of Nun. The reason God gave for His choice of this man as Moses' successor was that in Joshua was the Spirit of the Lord. Godliness never in any way nullifies the glory of a man; it never lessens his prestige. No matter how great he may be in other respects, Christianity is an asset, never a liability. Joshua's faith in God was the secret of his greatness.

JOSHUA HAD SUMMONED ALL ISRAEL TOGETHER to Shechem that he might give to them his farewell message. I can see the old man standing on some elevation on the side of Mount Carmel, looking over the sea of faces and giving his testimony to the faithfulness and goodness of his God. He is thinking back to the time when he had decided to serve

God, and now at the end of the journey he makes no apology for the decision. It had carried with it no regrets.

It is a great thing to finish life as Joshua finished it, unashamed and unafraid.

THE DECISION OF JOSHUA WAS personal: "As for me . . . I will serve the Lord." *Every individual must make this decision for himself; no one else can make it for him.* Had that been possible, our mothers would have made it for us long before we did.

On one occasion, Mrs. Philpott and I were entertained in a home over which there seemed to be the shadow of some great sorrow. The mother never smiled; there was no light in her countenance. As we had prayer together I said, "Now, Lord, if there are any members of this family not with us this morning, bless them where they are." As I prayed, that

mother sobbed out loud.

Later she told us this sad story. "I have only one son. Five years ago he and my husband quarreled. He had disgraced us greatly and frequently, because of the curse of the drink habit. My husband told him to go. He went out through that door five years ago, and I have never heard from him since. But I have thought that my son will be saved some night in one of the rescue missions, and if ever you see him, tell him that I have never missed a night praying for him." I wish I could find that young man, and let him peep beneath the blind and see his mother pacing the floor of that little room and praying, "God, save my son, my only son!"

She is not the only mother praying that prayer. There are thousands sweating as it were great drops of blood for their sons, and daughters, too. But mothers cannot decide for us. If it is ever decided—and it must be, one way or the other—each

Life's  
Great  
Decision

Hobart Photo

March, 1943



of us must do it for himself. "As for me . . . I will serve the Lord."

But while no one can make that decision for us, blessed be God, *no one can keep us from making it for ourselves.* I am glad that God has so arranged it—"whosoever will." All we need to do is to give the consent of our will. In the final analysis the real difficulty is that men and women are not ready to turn to Jesus Christ. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). The love of the world, its pleasure and its sin, keeps men from God.

They do not want Him! "The Spirit



Dr. Philpott is actively engaged in evangelistic and Bible conference work. He was formerly pastor of Philpott Tabernacle, Hamilton, Ont.; Moody Memorial Church, Chicago, and Church of the Open Door, Los Angeles, Calif.

and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). Salvation is not merely a matter of having the soul saved; Christ wants to live with you, and have fellowship with you. He is asking you to take Him into your heart and home. But, oh, the pity of it, many of you do not want Him!

You can make that decision now, indeed, we all *must* make that decision. It is our privilege and our responsibility. Every man must settle that question for himself, for salvation is an individual

matter. "As for me . . . I will serve the Lord."

IT IS ALSO A family decision. "AS FOR ME and my house, WE WILL SERVE THE LORD." Long before there was a church, or a temple, or a tabernacle, men worshiped God at the family altar. The home has always been sacred to God. Joshua could not force his children to take the stand which he had taken, but he was responsible to them for the testimony which he exercised. Would to God that more parents in this day would honor God among their children. Many a son and many a daughter would be saved from the devil's snare if Christians lived lives consistent with their profession.

I was preaching one day in a town hall in the North, when a big fellow walked up the aisle in response to the invitation to accept Christ. Definite prayer was offered that he might receive salvation. Less than a year later I was invited back to the same town, and at this man's request visited his humble home. His wife told me that for years her husband had never been sober on Sundays. The children were afraid of him, and the home was a veritable hell on earth. "But the Sunday you preached in the hall he came home sober. I heard my husband come in, and he was so still that I could not understand it. Finally I got up quietly and went to the door. My husband was sitting with his elbows on the table, reading the Bible. Presently he moved back from the table and knelt down to pray. I rushed out to him and said, 'Mort, if you are going to pray, so am I.'"

That woman said to me, "I do not know what it is going to be like when I get to heaven with its streets of gold, and walls of jasper, and gates of pearl. But for me the change will not be any greater than the change which has come to this house since that day Mort brought Jesus Christ here."

You make a mistake in keeping Jesus Christ outside your home. You need Him not only for dying, but also for living. If I had the choice of leaving my children a million dollars each or the memory of a godly home, I would rather leave them the best heritage a child can have, the memory of a home where father and mother loved and feared the Lord.

THIS DECISION INVOLVES the choice between two leaders. "Choose you this day whom ye will serve." We all serve someone; every man is in bondage to someone greater than himself. You will serve the Prince of life or "the prince of the power of the air." Our Lord said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). He is making that offer today, just as He did in the days of His flesh, and we may accept Him as our Light. But the "prince of this world" also offers himself as our leader; we have the awful power of choosing to follow "the rulers of the darkness of this world." May God by His Spirit enable you to choose Him!

There is also the choice between two

deaths. If the Lord should tarry, we shall all die. "It is appointed unto men once to die" (Heb. 9:27). There is no discharge from that army, but you can decide the kind of death you will die, the death of the righteous or the death of the wicked. "Precious in the sight of the Lord is the death of his saints" (Ps. 116:15). But, "as I live, saith the Lord God, I have no pleasure in the death of the wicked" (Ezek. 33:11). We have the power to choose between dying "the death of his saints," or "the death of the wicked," for that is involved in our acceptance or rejection of the Lord Jesus Christ.

There is the choice between two resurrections. There is to be a resurrection of the just and of the unjust. "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). All that sleep in the dust of the earth shall awaken, some to everlasting life and some to everlasting shame.

I have decided which resurrection I am going to experience. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6). You may choose—you must choose—which resurrection company you will join, the just or the unjust.

(Continued on page 419)



## No Tears?

By Rose Marie Fink

God shall wipe away all tears.  
—Revelation 7:17

No tears?

It does not say we shall not weep,  
But if we weep His hand alone  
Shall wipe those falling tears away—  
Shall comfort, succor, help, condone.

No tears?

No drops of joy to see His face,  
To feel His presence ever near?  
To know the mercies of His grace  
From endless year to endless year?

No tears?

Of quick remorse for things undone?  
Life was so short, so quickly gone—  
He so deserving of our best—  
Oft carelessly our race was run.

No tears?

Compassionate His heart always,  
His eyes did fill, His tears did flow  
In perfect love while here below;  
In heaven, could it lesser grow?

No tears?

Some men say yes, some men say nay;  
I do not know, I dare not say—  
Just this I know, that if I weep  
His hands shall wipe my tears away!



# Cure For Troubled Hearts

By Rev. P. B. Fitzwater, D.D.

*Let not your heart be troubled: ye believe in God, believe also in me.—John 14:1.*

**W**HAT a world of trouble we face today! Unnumbered millions of persons in all walks of life are severely burdened and their minds filled with anxiety. Multitudes are troubled about business affairs. War conditions have forced many to close factories, shops, and stores. Men, women, and children in captive countries are undernourished, and many are actually starving. Others are forced to labor for their captors. Mothers are obliged to give up sons for national defense in land, air, and naval forces. Wives are forced to give up husbands, and are left to care for their children alone. Children are torn from their parents with little chance

of returning to normal conditions of life. Many are in concentration camps for the duration of the struggle for no other offense than national loyalty, or for matters of conscience. Many are filled with anxiety because of ill health. These cases, with many others, are intensely real so that by no stretch of the imagination can they be minimized or displaced.

**T**HE CAUSE OF TROUBLE, God created the universe a harmonious whole. Law and order prevailed everywhere. Man, a free moral being, was assigned dominion over the earth and all things therein. At the instigation of a malignant being called the devil, sin entered into the world, causing great confusion. All the troubles of mankind are traceable to the supreme tragedy of man's rebellion, disobedience, and fall.

Not only is this the cause of all the moral conflicts, but even the physical world has been thrown out of alignment, causing collisions between the heavenly bodies. All wars, strifes, sufferings, and burdens are the result of sin. All human

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suffering is because of the infraction of law, both in the physical and moral realms.

In the discipline of the race God permits this suffering. Harmony and peace can come only by a return to righteousness on man's part. The justice of God demands the establishment of righteousness as essential to peace. No peace is possible in the world apart from righteousness. Happily, peace is possible because the incarnate Son of God has established a ground of righteousness upon which peace may be established. All man's efforts at world peace on the basis of human understanding and national covenants are futile.

**T**HE REMEDY. To all, regardless of the nature or the weight of their burdens, an adequate hope avails. Christ gives the all-sufficient remedy in John 14:1-27. These were His words to His disciples when He was about to leave them. He had made it clear that one of their number should deny Him and another should betray Him. In addition to this revelation, their hopes as to the immediate establishment of Christ's kingdom were blasted by the announcement of His soon departure. The minds of the disciples were severely agitated over the situation. To these distracted disciples Christ addressed these words of comfort. They were sufficient for the comfort of the disciples at that time, and are sufficient for every disciple today, regardless of the peculiar darkness of the present hour.

This comfort lies, first, in a *belief in God* (vv. 1-3). Without belief in God, as set forth in the Holy Scriptures, no help for man is possible. God is all-wise, all-powerful, and everywhere present. He is absolutely good, therefore whatever may be the disciple's estate and whatever he may be called upon to suffer is included in God's permissive will. God is infinitely wise, therefore He cannot err through being taken by surprise. Nothing can come to the believer without God's knowledge. He is omnipotent, therefore nothing can take place except by His permission. He is absolutely just, therefore the rightness of what He does cannot be questioned. He is absolutely good; He therefore cannot be unkind. "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

A philosophy of life based upon these facts induces a state of mind which is free from agitation in the midst of the most violent storms of life. It is even more than a mental state consequent upon the postulation of the true philosophy of life.

It is wonderful to possess the full consciousness of harmony with God, but how infinitely blessed to have the experi-

(Continued on page 428)

# The Story of The Scofield Reference Bible

By

Dr. Arno C. Gaebelein

## PART VI

**P**UBLICATION of the Reference Bible was still a problem after Dr. Scofield had been at work on it for several years. The brethren who were interested in the Sea Cliff Bible Conference were also interested in a new publication venture. It was called the Gospel Publishing House, located in New York, under the management of Mr. D. Bass. One of the first books published was one by Dr. Arthur T. Pierson, *The Bible and Spiritual Life*. Some of the brethren thought the Reference Bible should become one of its publications. Others, including Dr. Scofield, Mr. Fitch, and the writer, felt that such a small concern, totally unknown, with no capital at all, would spell failure for the Bible. To some it seemed strange that such an important work should be undertaken without a definite assurance as to its publication. Dr. Scofield was very calm about it. The Lord who had made the work possible in such a providential way would surely, in due time, make its publication possible.

**O**NE OF THE VISITORS TO THE EAST NORTHFIELD CONFERENCES, when Dr. Scofield was pastor of the Congregational church there, was Mr. Scott, of the London publishing house of Morgan and Scott, publishers of *The Christian* as well as many excellent books of biblical expositions. Our friend became acquainted with Mr. Scott, and when Dr. and Mrs. Scofield arrived in England, he entertained them. One day Dr. Scofield told Mr. Scott about the work he had undertaken and Mr. Scott at once raised the question, "Who will act as your publisher?" He was rather astonished when he heard that none had been selected. He impressed upon Dr. Scofield that the

right publisher was of the utmost importance. Furthermore, Mr. Scott said that his own firm would gladly undertake the publication, but he feared Morgan and Scott could not give to the Reference Bible the world-wide introduction it must have. He added, "There is only one publishing house which can handle your Reference Bible and that is the Oxford University Press."

A few days later, Mr. Scott took Dr. Scofield to the office of Mr. Henry Frowde, the chief of the great Oxford University Press, which is so widely and favorably known throughout the English-speaking world. He became at once interested. But the head and manager of the American branch of the Oxford University Press had to be consulted. Mr. Armstrong enthusiastically endorsed the plan and urged the early publication of the Bible. Contracts were later drawn up and signed by both parties. But before this was done, Dr. Scofield consulted some of his friends about this move and asked for their counsel. Here is part of a letter addressed to us, dated Orion, Mich., June 25, 1907:

"After much delay, for which, though unwittingly, I was alone responsible, I followed dear Brother Ball's counsel and closed an arrangement with the Oxford University Press direct, for the publication of our new Bible. They put their own capital into it, and their organization back of it. Both Mr. Frowde in England and Mr. Armstrong in New York are very enthusiastic about it. I feel sure everything their capital, wide experience, and the best trade facilities can do to insure its wide circulation will be done. The proofs are to be sent here. I am turning down all invitations and shall devote the summer to this work alone."

A few months preceding the publication of the Bible, now nearing its completion, Dr. Scofield lived at 21 Fort Washington Avenue, New York. In a letter dated October 23, 1908, he gave full information as to the date of publication:

"My dear Brother:

"Yours to hand. As to the date of publication—the typesetters are in John, but are going very rapidly now, and I expect to get through here in about three weeks. The book will not, however, be issued till January 15. The publisher fixes that date. He is importing the paper for both editions, the ordinary Bible paper and the India. It certainly is going to be beautiful from a typographical point of view. I shall go home for a few weeks after I finish here, but expect to be in the East and Middle West after January till March, then the Pacific coast. Many invitations are coming in. Will send you schedule in December. We ought to get together in some, or most, of these meetings.

"With every best wish,

"Yours as ever,

"SCOFIELD"

**W**HEN WE RECEIVED OUR COPY IN JANUARY, 1909, we found that it was indeed a beautiful specimen of Bible printing. Its value was soon discovered by the household of faith. In a short time the sales increased far more than

Dr. Scofield and the publishers had anticipated.

Dr. Scofield and I met frequently after that in Bible conferences in various cities and also in a private way. Again and again he referred to the great need of a practical testimony. He made, for instance, the suggestion of starting in New York an an undenominational assembly under the leadership of himself and the writer, with a number of Bible teachers and evangelists as associates, for a nationwide testimony. Nothing came of it, for his age began to tell on him; the spirit was willing but the flesh and its weakness asserted itself.

In 1914, that momentous year when the first World War started, Dr. Scofield attended the Chicago Prophetic Conference and gave several helpful addresses, as he also did in a similar conference in 1916 in Philadelphia. On the suggestion of the writer, in 1918 the New York Prophetic Conference was held in Carnegie Hall. In the opinion of many, including the late Dr. J. Wilbur Chapman, who participated, it was one of the most remarkable religious events in our great city. We had invited Dr. Scofield to

deliver just one address, but he had to decline on account of his health. However, he came to one of the sessions. Although he had to be helped to the platform, he arose to say a few words. His feebleness was apparent to all. As he turned around to greet the writer, tears filled his eyes, and, stretching out his hand toward the immense audience, he said, "Brother Gaebelein, just look—look!" He was filled with joy and gratitude over the success of the last prophetic conference he could attend.

Two years later we received an urgent request from him, in view of a new edition of the Reference Bible, to make suggestions and certain additions, etc. We responded at once. Here is one of the last letters we received from our friend.

"Crescent City, Fla.  
March 22, 1920

"My dear Gaebelein:

"Thanks for telegram and letter from Galveston. I am greatly encouraged. Here are my thoughts concerning the work which you have so kindly consented to take upon your already overburdened shoulders: To

- (1) call my attention to any passage
  - (a) needing a better rendering (in margin),
  - (b) peculiarly difficult passage which I have passed over, or,
- (2) any editorial matter in which I seem to you to have erred.

"The copy which you will thus help to make more useful will be reset, but the Oxford people desire to preserve the present facsimile idea as carried out in the octavo and duo editions now out. A broad margin edition will be issued. Again thanking you,  
"Yours as ever, C. I. SCOFIELD"

Three months later he received and acknowledged the desired suggestions and amendments. But strange to say, we never heard anything more of the manu-



script, a labor of love, like all of our labors on the Reference Bible.

ON JULY 24, 1921, DR. SCOFIELD WAS CALLED HOME by the Lord whom he had served so well. As the writer was away from home it was impossible for him to attend the funeral service. What a greeting he must have had as he met the thousands of saints in glory! What a day it will be when we all shall be in God's presence, when we shall no longer look into a glass darkly, when we shall know as we are known!

It seems that after his home-call the critics of the splendid service he had rendered to the Church increased as never before. Why did they keep so silent during his lifetime? Why did they wait till an answer from his side was no longer possible? We, too, pass them all by, except one.

We have before us a small pamphlet containing a lecture on *A Candid Examination of the Scofield Bible*. The lecture was delivered in 1938 at a college in Michigan. It is published by a small, so-called Bible Truth Depot in the state of Pennsylvania. In the beginning of this lecture we find an astonishing eulogy of the

Bible. We quote:

"On the great fundamental issues of the Christian religion, such as the inspiration of the Holy Scriptures, the deity of Christ, the atonement, justification by faith, regeneration and sanctification by the Holy Spirit, the resurrection of Christ and the resurrection of the body and the life everlasting, it rings true as a bell."

Then the lecturer praises most highly other features of the Reference Bible. But as we come to the close of his lecture we find an equally astonishing condemnation of the Reference Bible. We quote again:

"Let me close with the exhortation with which I began, that every minister get a Scofield Bible and study it for himself; for, good as the intentions of the author were, and good as the faith and zeal of his followers are, this book must be pronounced from the standpoint of the *Reformed theology, and with a view of the peace and prosperity of our churches, one of the most dangerous books on the market. Its circulation is no aid to sound Bible study and true scriptural knowledge, but rather the contrary. Its use should be quietly and tactfully, but persistently and vigilantly, opposed; and our congregations should be diligently instructed in a better interpretation of the Word of God.*" (Italics ours.)

To use a popular phrase, the above warning shows "where the shoe pinches." The Scofield Reference Bible is stepping on some denominational toes in Christendom, because it ignores the different creedal confessions.

The lecture complains about the detrimental influence of the Reference Bible. We quote once more:

"Through its influence there have arisen here and there, tabernacles and undenominational churches, composed of people no longer at home in the

established orthodox denominations, because they do not get there the sort of teaching they find in the Scofield Bible."

No! True believers leave dead churches, not so much on account of the Scofield Reference Bible, but on account of the prevailing apostasy which is scattering its leaven through all of professed Christendom.

The professor also takes serious objections to the use of typical applications in the Reference Bible. We quote his own words:

"Constantly he is dogmatically asserting this or that to be a type for which the New Testament offers no sort of explicit authority. Let me give you a few examples. He has hardly begun the story of creation, in Genesis 1, before he tells us that the sun is a type of Christ, the moon of the Church, and the stars of the individual believers. A little further on, we are told that Eve is a type of the Church as the bride of Christ; then that Enoch typifies the believers of the last day, alive at the coming of Christ, etc."

This will be sufficient for our purpose. The professor calls all this "artificial and extravagant typology." Let us begin with Christ, our Lord, a type of the sun. Why not? The sun in the physical heavens is the source of light and life. Without the sun all would be night and death. Is not



Dr. Scofield's chair and desk

the Son of God all this in the *spiritual* realm? Is He anything less than the *life* and *light* of men (John 1:4)? Did He not say Himself, "I am the light of the world," and "I am the life"? Is He not called in Scripture "the Sun of righteousness"? On the Mount of Transfiguration did not His face shine like the sun? In Revelation 10:1 we read that He also appears in a glory like the sun. Please tell us, Mr. Professor, *why* you call this "artificial and extravagant"? It is the opposite. It is sane, scriptural, and spiritual.

We may not be able to put our finger upon a statement in the New Testament in which the Church is compared to the moon. But the typology is apparent, and has been acknowledged by far greater biblical scholars than our critic. The moon is the lesser light which shines during the night; the moon is a witness for the absent sun. The Church, in her true condition, Spirit-filled, with Christ indwelling His mystical body, is the glory of Christ, witnessing to Christ during the night of the present age, till some blessed day the sunrise comes and Christ appears in His power and glory.

Believers are the heavenly seed, compared in Scripture to the stars of heaven. They are seen in the high-water mark of God's revelation in the New Testament, in the Epistle to the Ephesians, in the heavenlies. Is all this artificial and extravagant?

What about Eve, taken out of Adam's side, when God had put him to sleep? There was no helpmeet for Adam to rule and reign with him. So out of the pierced side of Adam the woman was formed, taken out of Adam's body, called to be his bride, flesh of his flesh and bone of his bone. The death of Christ and the Church formed from His pierced side are seen here prophetically. Mr. Professor, have you ever read Ephesians 5:21-33? How can you say that all this is artificial and extravagant? It is the sanest and most spiritual interpretation followed by God's choicest saints in all ages, though it may clash somewhat with accepted theology.

And here is Enoch, the seventh after Adam. What has the New Testament to say about him? "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God" (Heb. 11:5; see also Jude 14, 15). Does the New Testament say anything about a repetition of the supernatural end of Enoch? Is there a promise given that ultimately not another person, but a great company of people, who also walk with God as Enoch did, will have the seem experience? Listen to God's Word! "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51, 52; read also I Thess. 4:16-18). Is all this artificial and extravagant typology?

SUCH CRITICISM PROVES WHAT MAN-MADE CREEDS, systems of theology, different kinds of orthodox standards are. They are dead forms, a lifeless orthodoxy which lacks in the deeper spiritual meaning of God's Word. Out of these traditional creeds and misinterpretations of the Word of God the Reference Bible has, under God, led a multitude of Christians. No wonder that thousands say, as we have heard it from many lips, that the study of the Bible has become for them the most fascinating occupation in their lives.

Of course, the main objection of this lecturer is the way the Reference Bible interprets the prophecies of the Bible. There has been, since the days of the Reformation, a gradual recovery through the Holy Spirit of lost and forgotten truths. Nowhere is this recovery so marked as in the realm of prophecy. To reject the light which the Holy Spirit has shed upon the hundreds of unfulfilled prophecies is, especially in these days so pregnant with meaning, a serious matter. If the household of faith needs any-

(Continued on page 419)

**T**HE Bible name for the group we call Christians is *saints*. The word so translated, both from the Hebrew and Greek, means separated, holy. We are a separated people, in the process of being made holy. God has a special work for us to do both in this world and in the world to come. So when Christ comes again all His saints will come with Him.

Note these clear statements of God's Word: And "the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever" (Dan. 7:18). "And the Lord my God shall come, and all the saints with thee" (Zech. 14:5). "At the coming of our Lord Jesus Christ with all his saints" (I Thess. 3:13). This blessed truth was foretold as far back as the days of Enoch. Jude quotes Enoch: "Behold, the Lord cometh with ten thousands [myriads] of his saints" (Jude 14).

Why saints return with Christ is the question this article is designed to answer.

First, they come to aid Christ in the judgment. "Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Dan. 7:22). "Know ye not that we shall judge angels?" (I Cor. 6:3). "Do ye not know that the saints shall judge the world?" (I Cor. 6:2).

Saints themselves are to be judged, "for we must all appear before the judgment seat of Christ" (II Cor. 5:10). But we are not to be judged in the terrible sense of the word as will be the unsaved sinner. For "there is therefore now no condemnation [judgment] to them which are in Christ Jesus" (Rom. 8:1). The Greek words that describe the two judgments are different. The saint's word is *bema* and the unsaved sinner's is *krisis*.

Second, saints come with Christ to aid Him in the work of restoration. It is a mistake to think that Christ is coming again only to judge. He is coming to restore as well as to judge. It is said of Christ, "Whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets" (Acts 3:21, A.R.V.).

Throughout the Old Testament God tells us by His holy prophets what is

to be restored. All things marred by sin are to be restored. The material earth, which now has a curse on it (Gen. 3:17), is to be restored.

The prophets, inspired of God, spoke of this in most beautiful language. Here are samples: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; . . . the desert shall . . . blossom as the rose" (Isa. 55:13, 35:1).

Animal nature is to be restored and all animals will become harmless. Read the poetical description in Isaiah 11.

Man is to be restored, and only regenerate men will live ultimately in "a new earth, wherein dwelleth righteousness." Sin and suffering are to be no more. Death, the last enemy, is to be destroyed.

Saints are to have part in all this work. It may take a long time, but victory will be ours in the end. We return with Christ to aid in His work of restoration. We are aiding Christ now, and our fidelity in aiding Him now will be the measure of our responsibility when He comes. How beautifully that is brought out in our Lord's parable of the pounds. The servant whose pound gained ten pounds was made ruler over ten cities, and the servant whose pound gained five pounds was made ruler over five cities. Certainly that language is plain enough. We will work with Christ when we come with Him. Let us work with Him now.

The servant who did not use his pound was saved, but he lost his reward. We are saved by grace and rewarded by works. Our judgment before the *bema* of Christ is to determine the value of our works. Christ says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). This world may be regarded as the saint's training camp. We may do a good work for Christ now, but in "the times of the restoration of all things" we may do a much greater work. What joy that will be! My work is drawing rapidly to a close now, but when He comes I shall come with Him and work with Him again, and I shall be like Him. In the saint's "new song" addressed to Christ, we sing, "And hast made us unto our God kings and priests; and we shall reign on the earth" (Rev. 5:10). "If we suffer, we shall also reign with him" (II Tim. 2:12).

In Revelation 19, we have a "moving picture" of Christ and His saints returning to earth, riding on white horses. And passing into the next chapter, we find the saints reigning with Him. How long shall they reign? "And they shall reign forever and ever" (Rev. 22:5). "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever" (Rev. 11:15). So saints return to earth with Christ to participate with Him in the judgment and to reign with Him in the great work of restoration.

There is no such thing as the end of the world (age), in the sense of the annihilation of this earth. It was once destroyed by a flood, but continued after the flood, and now is reserved for destruction by fire, as the Holy Spirit through Peter tells us (II Pet. 3:7). But it will likewise continue as the new earth and will be here forever and ever, and, of course, be inhabited forever and ever. God does not create to annihilate.



## Editorial Notes

(Continued from page 396)

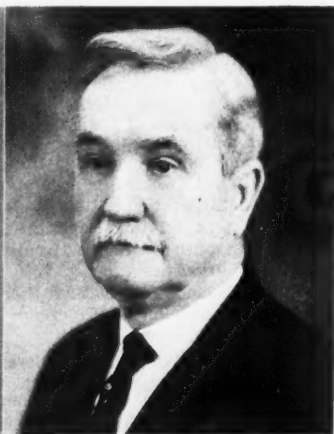
Most Christians are ready to admit our nation desperately needs divine intervention, but many of these same Christians are just as careless and world-centered in their living as their ungodly neighbors. Gas rationing is their latest excuse for non-church attendance. Yet many of them find it possible to keep up with the movies and the card parties.

It is popular to fume at the fumbling of politicians. Isn't it time to answer the hypocrisies of our own hearts and admit that America is wrong because we are wrong? Isn't it time to return to actual personal prayer and real Bible reading? Isn't it time to ask the Spirit of God to reveal us to ourselves, and then to enable us to get right with God and right with our neighbors?

Some people are praying for revival and they hope it will start somewhere else and sweep them in. Why not have it begin at your own house—today!

# Why Saints Return to Earth With Christ

By Rev. George H. Gilmer



# From One Mother to Others

By  
Elizabeth Andrews Houghton\*

*To have a son not eager to do  
his share ... would be bitter indeed.*

IT is possible that, broadcasting at this morning hour, most of my audience consists of mothers—mothers whose hearts are heavy, with stalwart lads away in camps, some on battlefields, many in dangerous places, and most of them far from home this holiday season. Your heart is anxious, as is mine, as you struggle with the separation, the thought of death, and certainly the thought of possible injury to that body which through the years you have striven to build up strong and in manly perfection.

It is hard to let go. When the dinner is particularly good and Johnny's favorite cake is served, isn't there a lump in your throat? When the wind howls and your own cover is not heavy enough, don't you wonder if Uncle Sam's blankets are warm enough to protect that precious boy of yours in camp or in snow-swept Alaska.

Have you ever had a feeling that you *must* do something about it, and then have wondered what you would like to do? I have, and do you know, after that feeling has welled up in my heart, if I could have the temporal wish of my heart granted for that lad of ours, I would not know what to ask for! To have a son not eager to do his share in winning this grim conflict would be bitter indeed. After I think it all through, I am so glad that the choice is not with me, but with God, who knows the end from the beginning and to whom, too, these lads of ours are precious. I am glad that we can leave the final care of them with Him. He will be watching over His own in wisdom and with protection.

I HAVE GREAT RESPECT FOR THE FIGHTING YOUTH of today. Sometimes we see uniformed boys rowdyish, foolish, but for the most part, I think, they are meeting a stupendous task with bravery and fortitude. Whatever the exterior may be, underneath there runs a current of great seriousness and realization that they are truly fighting a war for freedom. Our son, who is flying with the Navy, spoke of the loyalty of the boys. The few who were "washed out" of this dangerous work, instead of being secretly pleased, said, "Well, we can't do this job, but we will be with you, wherever we can get in. You can count on us."

\*The writer of this article is the wife of the Editor-in-Chief. This was a New Year's message given on the Home Hour over station WMBI.

March, 1943



Mrs. Houghton and Her Son

It is a great comfort to know of the splendid training the boys are receiving before they go into combat. I speak of the Navy air force especially, for that is the branch with which I am most familiar. I often wonder how the boys will ever settle down again into the monotonous routine of everyday life. They will have lived so intensely that many may find themselves spoiled for trifles.

Have you read how aviators and ship survivors, tossing about on the sea in rubber rafts and boats, have turned to God in prayer and have received answers to those prayers? Did you read of Captain Eddie Rickenbacker asking the Lord for food, and within a few minutes a sea gull out in mid-ocean settled on his shoulder? The immensity of that expanse of ocean with the chill of the night winds, the blistering sun on the salt-sprayed body—and God sends the gull for food! Truly He is able!

SOMETIMES THINK THE BOYS OF RECENT DAYS have fallen into too easy places—school, protecting and providing fathers and mothers who see that every whim is met. All the comforts of an effete civilization, to which they have become accustomed, have softened the muscles which in pioneer days became hardened by necessary manual labor.

But with exercise, these lads of Uncle Sam will have muscles of iron, and their sense of justice will be clarified. Don't you think it is an experience in camaraderie for a lad who has always roomed alone to find himself with ninety roommates and that in a bedroom over a hangar with planes coming and going all night? Oh, yes, when these lads come marching home, we may find that they have put away small things, and it will



hurry us who have stayed at home to keep pace with them. In December, 1941, there appeared a poem written by a nineteen year old flyer. This youth, John Gillespie Magee, Jr., was the son of a former missionary to China, and his father is now a minister in Washington. Young Magee won a scholarship at Yale, and later enlisted in the Royal Canadian Air Force. Three months before he was shot down, he wrote these lines:

*Oh, I have slipped the surly bonds of earth  
And danced the skies on laughter-silvered wings;  
Sunward I've climbed and joined the tumbling mirth  
Of sun-split clouds—and done a hundred things  
You have not dreamed of—wheeled and soared and swung  
High in the sunlit silence. Hov'ring there,  
I've chased the shouting wind along and flung  
My eager craft through footless halls of air.  
Up, up the long, delirious, burning blue  
I've topped the wind-swept heights with easy grace,  
Where never lark or even eagle flew;  
And while with silent, lifting mind I've trod  
The high untrespassed sanctity of space,  
Put out my hand, and touched the hand of God.*

OH, YES, WHILE OUR SONS, YOURS AND MINE, climb sunward on "laughter-silvered wings," or battle on foot with diminished rations, or risk the dangers of the submarine-infested ocean, may we be faithful in presenting them to the heavenly Father for salvation and for preservation.

May these boys of ours, who just now are learning to give the nation a good measure of sacrifice and obedience, be soon returned to their homes, and in peaceful pursuit yield to Christ the fullest measure of loyalty and devotion.



By Stephen E. Slocum, Ph.D.\*

# The Last Frontier

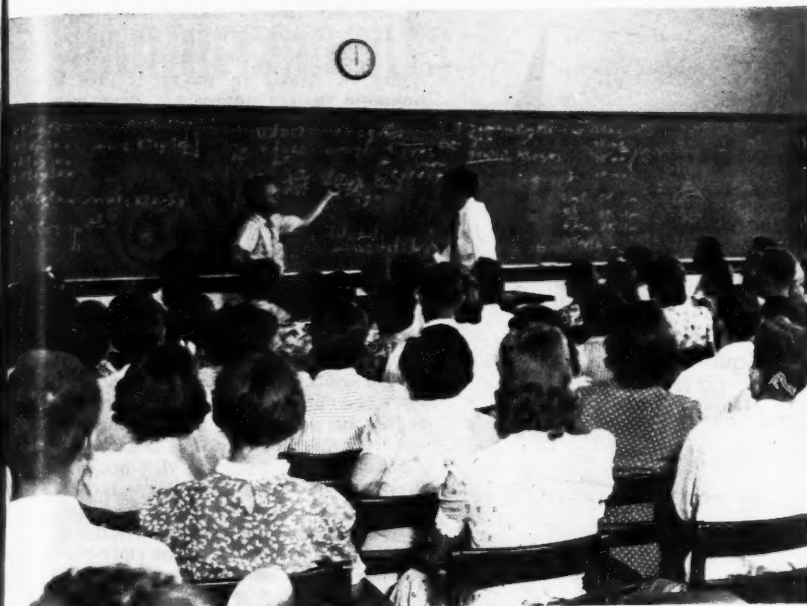
Twenty centuries have passed since Calvary, and there still remains a thousand tongues in which no syllable of God's Word has ever been uttered.

FROM the day of its discovery, America has been a land of pioneers. Its successive frontiers as they moved westward became not only the outposts, but the mileposts, of civilization. It is with good reason, therefore, that our most beloved traditions are those of our pioneer forebears who broke new trails into the wilderness and pushed the frontier westward across mountain and plain until it finally vanished in the Pacific.

There remain today few vestiges of America's wilderness frontier, but there are other frontiers besides those which vanished with the buffalo, and there are other pioneers besides the Daniel Boones and Davy Crocketts. The last frontier is the boundary which the Word of God has never crossed, and its conquest demands far higher qualities than the spirit of adventure which built America. The last frontier lies under the polar snows of Alaska and Siberia, and across the tropical jungles of Africa and the mountains of Mexico; wherever men have lived for two thousand years since Calvary without having heard of the salvation of the Cross. The last frontier is beset with greater difficulties and hardships than those encountered by our pioneer ancestors, yet year by year the youth of our colleges who have caught the vision of service, young women as well as men, go forth into untrodden paths to carry the evangel of light to those who sit in darkness and in the shadow of death.

THE FRONTIER OF PAGAN DARKNESS has receded very slowly through the ages. Twenty centuries have passed since Calvary, yet it is only within the past two centuries that the majority of mankind have received the gospel in their native tongue, and there still remain a thousand tongues in which no syllable of God's Word has ever been uttered. Yet the Great Commission which Jesus enjoined upon those who bear His name, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), is His supreme command in every age until He comes again.

\*Dr. Slocum is a consulting engineer; elder in a Presbyterian church; member of the board of the Pioneer Mission Agency, Victorious Life Testimony, and Keswick Colony of Mercy; Bible teacher and speaker on missions.



Professor Eugene A. Nida and Kenneth L. Pike explaining language problems to Summer Institute of Linguistics. The United States government has requested the Summer Institute of Linguistics to give its courses to some one hundred Army and Navy officers this summer.

THE WORD OF GOD HAS INFLUENCED HUMAN LIFE and conduct far more profoundly than the entire content of our material civilization. The world today is pouring out blood and gold in an orgy of self-destruction; the only Rock that remains unshaken is the Bible. The Christ of the Bible is the only way of salvation, the only truth that is a permanent basis of peace, the only life that is eternal. The spread of the Word, which is the only enduring charter of human liberties, began at Alexandria in the third century before Christ with the rendering of the Hebrew Scriptures—our Old Testament—into Greek in the version known as the Septuagint, from the number of translators engaged in this task. Jesus spoke in Aramaic, the language of the common people, but the New Testament was written in the more widely known Greek, and was completed in its present form by the end of the first century. Its first translation into any other tongue seems to have been into Syriac about the year A.D. 150. A century later a Latin version was in use in Carthage, and in the year 405, Jerome completed his famous translation into Latin, known as the Vulgate, which remained the authorized version for all western Christendom for more than a thousand years. In the eighth century the Bible was translated into German, but it was not until the fourteenth century that Wycliffe and his associates produced the first English translation.

When printing was invented, in the fifteenth century, the Bible had been translated into only about twenty languages. The Reformation marked a great revival of interest in the Word, and the newly invented art of printing provided the means for its propagation. However, in the four succeeding centuries the work proceeded slowly. During the fifteenth century translations were added in four-

teen new languages; during the sixteenth century in twenty-six new languages; during the seventeenth century in twelve new languages; and during the eighteenth century in nineteen new languages, making a total up to that time of seventy-one versions of the Scriptures.

The nineteenth century, however, saw a great missionary awakening, which has been called the greatest event since Pentecost. During this century new versions and translations were added in 599 languages, which multiplied the spread of the gospel more than eightfold. Today the gospel message, either in the form of the entire Bible, or the New Testament, or one Gospel, or at least a portion of it containing the way of salvation, is printed in more than a thousand tongues, the number continually increasing. Yet it still awaits translation into another thousand tongues before the task of evangelization is completed.

No other book in the history of the world has even faintly approached this record. The mere fact that today the Word of God is current among 90 per cent of the world's population is material evidence of its inspiration, for it alone makes a universal appeal. Growth is a function of life, and the continuous spread of the gospel throughout the centuries is biological proof of its vitality. Moreover, some five thousand translators have devoted their lives to this work, without material reward, and in many cases at the cost of health and even life itself. Such directed effort does not come by chance. There must be supernatural power underlying such obvious manifestation of purpose. It is unmistakably God's will that the world shall be evangelized, and it devolves on us as laborers together with God to carry out His purpose.

Few people have any conception of

the difficulties which confronted the early pioneers on this last frontier. When John G. Paton landed on the island of Tanna in the New Hebrides in 1858, he did not know a word of the native tongue. As the cannibals examined his belongings with curiosity which savages always manifest, he heard them utter the sounds, "Nungsi naru enu?" which from their actions he guessed could only mean, "What is that?" With these three words as his only key to the language, he slowly acquired the names of objects, and ultimately, in the course of ten years, he so far mastered the language that in 1869 he printed a portion of Mark's Gospel in Tanna. Two other workers completed the translation, and finally in 1890 the entire New Testament in Tanna was printed. The fact that it required the life work of three men, extending over a period of thirty-two years, to give the New Testament to a single tribe of savages, serves to visualize the great difficulties of pioneer Bible translation.

Until very recently this was the hard road which every pioneer in any unwritten tongue was forced to travel. It is related that when Chapman went out to the Ila tribe in northern Rhodesia, he began like Paton with a single question, "Chinzi chechi?" meaning "What is it?" On one occasion he picked up a hoe and asked a native this question, and received the reply, "Uwekonotuladibandaamba." He carefully copied this down, but as a check he asked another native the same question and received the answer, "Amebondadibandabobokwinaizhinadinji." Such results were confusing to say the least, but when he finally mastered the language he found that the first man had said, "We here call it an iamba"; and the second had agreed with him by saying, "And I also call it the same; there is no other name for it."

HOW COULD THESE PIONEERS HAVE PREPARED FOR THIS WORK when they were the first white men ever to have any intercourse with these savages? In their day it was impossible, but this is no longer the case. Science which has opened so many closed doors has finally unlocked the door of speech. Within the last quarter of a century, and more particularly within the last decade, the scientific study of speech has developed into a new and highly specialized field of knowledge, known as scientific linguistics.

One of its fundamental discoveries is that speech patterns are not empirical, but that languages may be grouped in families, as in the plant and animal kingdoms. Such classification by families according to the form and function of their speech pattern is called, from its biological analogy, the morphology of languages. No unwritten tongue, therefore, is entirely unknown, for it is related to the family of its origin.

Many of the outlandish tongues spoken on the fringe of the world contain strange sounds, such as clicks, grunts, glides, hisses, buzzes, and glottal stops, which are entirely foreign to civilized speech.

(Continued on page 437)

# I Have Found It Pays to Visit

By Raymond D. Weigum

Winning letter in contest announced in September, 1942, issue. Mr. Weigum is a student pastor.

**A**BOUT two and a half years ago, I was led to preach in a little Presbyterian church on the sun-scorched prairie of South Dakota. God had chosen for Himself a people in this modern wilderness. I had just completed my first year in college preparatory to the Christian ministry, but felt a burden on my heart to bring glad tidings to someone *now*. Word came that I was to give a trial sermon on the first Sunday in June. With a determined, "Lord, Thy will be done," I packed my suitcase.

After preaching the first Sunday—it was not without incident, for my legs shook furiously—I was asked to remain for another Sunday. One white-haired elder politely said, "Since you're here with all your belongings, you might as well stay a while."

Ten members were present the first Sunday. Something had to be done and quickly. I prayed about the matter and felt led to go to the people with the Word if they would not come to the church to hear. But how would I approach them? What would I say? Would they receive me? "Trust the Lord," the Spirit softly rebuked me.

Obviously, I had no preconceived ideas about successful pastoral visitation. I had never read any books on the subject of personal evangelism. Consequently, my tools and equipment were quite inadequate. I had, however, some experience as a salesman. I knew I would need a sales talk, so I chose several appropriate Scripture passages and memorized them, such as John 1:12; 3:16; 3:36; Romans 10:8-10; I John 1:7-9, etc. Two years previously, shortly after my conversion, my pastor (a former Moody student) mentioned that he never made a pastoral call and considered it such, unless he read Scripture and prayed before leaving the home. This imbedded itself in my mind for remembrance at this time.

Sensing a deep need and dependence upon my Saviour's guidance, I went before the Lord in prayer before each call. I have found it pays to visit with the Lord before one visits with sinners or

saints. I asked Him where I should go, what I should say, and prayed that all glory might be to Him. This I found to be the secret of success in the Lord's work. God did even more than I asked. When the Lord is able to visit the sick, the needy, the brokenhearted, and the sinful through my life as a channel, then I find it pays in great dividends. Apart from Him all efforts are hopeless.

The first call was made in a home of worldly people. Their personal lives and associations were wicked. Before leaving, I suggested Scripture reading and prayer. They did not refuse, so I continued. (Incidentally, this suggestion to read and pray has always been well received, never refused.) Three months later, after the woman of the house was gloriously converted, she told me that when I left her home after my first visit, she remarked to her mother, "There is one preacher I've got to stay away from. He's too religious." Praise God! I am thoroughly convinced the Spirit spoke to her through the Word. Later, through personal visitation, her two sons were saved.

Many others were encouraged to renew their family worship; some were turned from a backslidden state to constancy and victory in Christ; young people were saved from the snare of the devil; and yet others were strengthened in their Christian lives and returned to the church. Before the summer had gone, forty souls worshiped regularly each Sunday morning. But nothing was accomplished outside of Christ.

**D**URING THE SCHOOL YEAR, it was necessary for me to hitchhike one hundred miles to reach my church. Fortunately, I always made good contacts and missed a ride only once. One time the vice-president of a large box manufacturing concern stopped for me. As soon as I entered the car, he said, "You ought to feel complimented. You're the first fellow I've picked up in two years." I knew it wasn't my appearance that pulled his heartstrings, but the Lord.

It happened that he was affiliated with the Presbyterian Church. He said, "I suppose I give more to the church in a year than you receive in salary. I give a thousand dollars annually." That was more than twice my salary. I ventured a question concerning his personal relation to Christ. His answer was that he sent his wife and children to church, but he was not a regular attendant. I suggested that he remember that one day he would personally stand before the Lord and give answer for the deeds done in the flesh and that the Lord would never accept such an excuse. Arriving at my destination, he took ten dollars from his pocket, saying, "You drop a dollar of this in the hat tomorrow, and keep the rest for yourself." My hope and prayer is that his soul was benefited and that the Holy Spirit spoke to his heart.

I have found it pays to visit not only in homes but everywhere I go—on the street corner, at lunch, between classes, in hospitals, on trains, and in institutions.

Recently I journeyed to the state hospital to visit a neighbor of my early boyhood days, suffering from a temporary mental derangement. The first thing she said was, "I need to see Jesus." My heart leaped within me, for I had prayed that the Spirit would prepare her to receive according to her need. As our conversation continued, she told me she thought she knew the cause of her malady. Sins which she had confessed years ago kept returning to her mind and she would brood upon them until something snapped. No one had visited her. She prayed incessantly, but no relief came. Although a brilliant woman, she never fully realized the meaning of I John 1:9. I quoted it to her again and again. Finally a smile of peace and joy swept her face as she said, "I believe it."

**N**OT ONLY HAVE I ENJOYED UNFORGETTABLE personal experiences through my visits, but they have been the *vital link between the pulpit and the pew*. Inevitably, my Sunday morning messages center about some particular need I have discovered through visitation. Moreover, I have come to love my sheep more, and I trust they have been drawn nearer the Great Shepherd as they have established confidence in me as God's ambassador through personal interest in their problems and spiritual welfare.

## PERTINENT AND HELPFUL QUOTATIONS FROM OTHER LETTERS SUBMITTED

(1) Human factors and qualities which contribute to effective pastoral work:

I get acquainted with the dogs . . . they are nearly all my friends now.

Brother minister, has Satan shortened your arm that it cannot ring doorbells?

A Christian gentleman on ambassadorial missions for his King can go wherever a vendor of brushes, hosiery, or cosmetics enters, and many places besides.

We must do more than love to preach; we must love the people to whom we preach.

The preacher who does not get into  
(Continued on page 429)

Moody Monthly



# Reinforcements

## From Above\*

*There is much in life for which we are not adequate—but God's resources are available.*

Rev.  
By Howard E.  
Hansen,  
D. D.



Dr. Hansen is pastor of the First Presbyterian Church, Colorado Springs, Colo.

**I**N time of war, victory or defeat is often determined by the presence or absence of reinforcements. Not only is this true in the conflict of armed forces, but also in the battle of life which many of us desire to wage victoriously. In striving for the conquest over the sins which attack the citadel of the soul, we need something more than that which we can summon from within ourselves. We need reinforcements from above. So we would say with the psalmist, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Ps. 121:1, 2).

Our need of this help should be apparent, for we are not the self-sufficient creatures we sometimes suppose ourselves to be.

**F**IRST OF ALL, THERE IS THE FACT OF OUR *limited wisdom*. The sophomore might think that he knows it all, but when he becomes educated he discovers that he knows very little of what is to be known. We acquire a smattering of psychology and think we understand everything about human behavior; that all human problems can be solved by a few neat tricks of the mind. Then we meet one who has devoted his life to that field and he reminds us that there are many unpredictable things in human personality that refuse to fit into our neat outline. One learns a few scientific facts and thinks everything can be explained by them—the secret of the universe, the nature of the soul, and the meaning of life and death. Then he meets a truly great scientist and is amazed at his humility when he declares that he is but a little child picking up a few pebbles of knowledge, while before him rolls the vast ocean of the unknown.

How proud man has been of his accomplishments! By his own wisdom he thought he could achieve lasting peace; by his own genius establish the brotherhood of man. He didn't need God for that! Then came the crash of man's dream world. "Let not the wise man glory in his wisdom."

Second, there is the fact of our *limited*

*strength*. One day a number of boys were boasting of their strength. Each would clench his fist, draw up his forearm, and ask his friends to feel the hard lump of muscle. While they were thus engaged, a neighborhood bully came along, and their mutual admiration society broke up very suddenly! Each thought that he was strong until somebody came along who made his strength seem puny even to himself. When all is going well, we may think we are strong enough. We throw out our chests and boast to the world,

*"I am the master of my fate;  
I am the captain of my soul."*

Then something happens. A world is plunged into war. The strength of man becomes his greatest peril, while the spirit feels its own inadequacy to meet the tragedy of the hour. Or a blow falls upon the individual life and his vaunted strength vanishes like the boys from the vacant lot. "Let not the strong man glory in his strength."

**T**HERE IS THE THIRD FACT OF our *unrighteousness*. Perhaps we may think we are all right. By our own efforts we can establish our righteousness. We are not going to be debtors to God's grace. That, think some, is only for the down and out. And the reason we sometimes think that, is because we have been measuring ourselves by ourselves and others, thus concluding that all is well. Then one day the thought dawns upon us, "What about God? How must I appear in His sight? Does everything about me please Him?"

The story is told of a man who discovered a singer in a cheap music hall, took her out of those surroundings and trained her until she became a singer of merit. But her shallow nature continued to be too easily content with the crowd's applause. If the public approved, she

seemed satisfied with a mediocre performance. But when she turned from the cheering crowd, there was her benefactor waiting for her, and she could not fool him. After all, it was what he thought that finally mattered most. After the applause of the world dies down, we all face the question, "What does God think?" And when we try to answer that question, we feel our need of something from above—divine forgiveness and cleansing of life. We need so desperately a righteousness from Him.

How often we go down in defeat because we are neither wise enough, strong enough, nor good enough! We need reinforcements from above.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Down in the valley there may be a drought, but up in the hills is a reservoir of water. The gates are opened and the water flows down to the valley. The odor of parched ground turns to that of moist loam, the wilting plant is revived, and the approach of death is stayed. So, the psalmist would say, it is with life. There come experiences which we cannot meet ourselves. We are not wise enough, strong enough, nor good enough. But the same God who made the hills to provide for the needs of the valley, is the God who can provide for us.

Some may question the reality of this experience. There are those who think of God as a prisoner in His universe, who having completed the work of creation sat down to let it work out its own destiny. Or they may think that He is

\*This message was delivered at Founder's Week Conference, Chicago, February, 1943.

too great to be interested in the individual. But what intelligent person would say that the inventor is limited by that which he has made, incapable of altering it? When a man has manufactured a machine, is he no longer interested in the way it performs or in seeing that it functions properly? If a man is great, does that mean he is not interested in the individual? Certainly God is infinitely more than man.

**F**URTHERMORE, WE ARE CONSTANTLY REINFORCING our lives in that which we lack. Man wants to see the cellular structure of a plant stem, or in the clinical laboratory he desires to count the corpuscles of the blood. He looks at the plant, but sees no cells. He looks at the blood, but can count no corpuscles. What can he do to accomplish his purpose? He reinforces his lack of vision with the power of a lens, and with the microscope is enabled to see what could not be seen by the unaided eye. It is simply a matter of reinforcing that which is not seen enough in itself.

A person is ill, battling an infection. Corpuscles of the blood rush to the scene of conflict, producing what we call an inflamed area. This is really one of the miracles of nature—little soldiers concentrating at the point of attack. But in this case they cannot win the victory alone. Something is added to the wound or introduced into the system to reinforce these soldiers in their fight for health. That something may be one of the sulphadiazines which have accomplished such wonders in recent days. Of the wounded at Pearl Harbor, for instance, doctors were able to report that every man with an abdominal wound who reached the operating table alive is still alive. Again, you see, it is a matter of reinforcements. What a common practice this is, so universally accepted among civilized men.

Should it then be thought strange that we can fortify that which will be living

when our bodies have turned to dust? If God's world is such that we can make progress by reinforcing the physical senses, how much more must it be a world in which we can reinforce our spirits. When a man prays to God for guidance, let no one call him foolish. It is no more foolish than consulting an encyclopedia to learn something he does not know. When a man calls on the Lord for strength, let no one call that wasted effort. It is no more wasted than is the effort to utilize certain laws of mechanics to lift loads too heavy for us. When a penitent cries to the Lord for pardon and cleansing, let no one call that useless. It is just as wise as to call upon antiseptics to kill germs that might otherwise destroy us.

King Hezekiah prayed in the hour of desperation and the Lord delivered him. Jesus prayed in the garden and was strengthened to accomplish His mission. Christians in Jerusalem prayed, and prison doors flew open. That soul tossed by the storms of life may look up and find a haven of security; that man fighting temptation may pray and find strength to overcome; that person dying may turn his gaze heavenward and receive the assurance that brings peace. Reinforcements from above can make us victorious!

**O**NE OF THE CHIEF PROBLEMS IN WAR is to establish and maintain adequate lines of communication. For the enemy's favorite tactic is to destroy, if possible, the supply lines, thus leaving the besieged without possibility of reinforcements. So it is in the battle for victorious life. The method of getting wisdom, strength, and righteousness becomes a matter of major importance. For we may be sure of this, the great foe of our souls, and all the powers at his command, will do all that can be done to break our lines of communication and thus sever us from our base of supply.

It will only be as we cultivate the right spirit and employ the proper means that we shall be able to keep reinforcements flowing from above.

That spirit is a spirit of dependence. Not a worm-in-the-dust attitude in which one despises himself, but certainly a wholesome humility in which there is a constant recognition of our dependence upon God. To some that might seem like weakness, but in reality it is the way to strength. "God resisteth the proud, but giveth grace unto the humble" (James 4:6). His strength is indeed made perfect in weakness.

The little child approaching a stream may well say to his father, "Daddy, carry me across." When he so asks, that father will give of his strength to support his child. When we look up to God in our need, His power reaches down to lift and carry us. If you have never known times when you saw your own weakness and need of God; if you have never felt the flow of God's power into your weakness, then you still have one of life's choice blessings to experience.

In time of military conflict reinforcements may be provided by train, truck, airplane, glider, or ship. But whatever the means, they are quite necessary to provide the contact between the source of supply and the field of action. In meeting the needs of life there must be an employment of the means God has provided for keeping contact with Him. "I will lift up mine eyes," said the psalmist. In other words, "I will seek God. I will call upon God. I will look in expectancy to God." No man ever called in sincerity and truth without being a wiser, stronger, and better man.

A few years ago when the submarine *Squalus* was raised, human instruments were not enough. The best strength of man was but weakness before such a task. However, floats were attached to the vessel so that the tide might do the work. Men met the conditions, and then the moon, with its peculiar power over the ocean, did the rest. Looking above, they found what they needed. There is so much in life for which we are not adequate. But God assures us that His resources are available. Let us look to Him for the reinforcements that can make the difference between defeat and victory.



## A Fruitless Quest

By Fred Scott Shopard

As restless as the sea  
My heart must ever be,  
Until it rests in Thee,  
Thou changeless One.

In all earth's varied round,  
Where sin and strife abound  
Nor joy nor rest is found,  
For there is none.

Why then this feverish zest,  
This fruitless, worldly quest  
For peace, when perfect rest  
God gives His own?

Moody Monthly



The dividing line between winter and spring at Arosa, Switzerland.—Fiechter photo.

# Founder's Week Conference 1943

By JOHN R. RIEBE



Founder's Week throngs pour from Torrey-Gray Auditorium after a morning service.

CALM, crisp weather favored the opening of the thirty-seventh Founder's Week Conference, Feb. 1-7. Day sessions were held in the Torrey-Gray Auditorium, and Sunday and evening sessions in the Moody Memorial Church, President Will H. Houghton presiding at most of the meetings. Half-hour prayer periods before the morning and afternoon sessions were held by men of the faculty and business staff. The congregational singing was directed by Talmage J. Bittikofer and George S. Schuler, and several times daily the Auditorium Choir appeared under the direction of Mr. Bittikofer. Two clinics for ministers were held, one dealing especially with work of chaplains. Before the conference adjourned there was an aggregate attendance of 60,366.

Dr. Carl Armerding, of the Extension staff, developed striking lessons from Exodus 17, perhaps the most pertinent to the conference theme—"The Christian in Time of War"—accruing from a study of verses 11 and 12, indicating that the secret of successful warfare waits upon the uplifted hands.

J. F. Strombeck, a Christian businessman and author, gave a timely study on "Needed: a Re-emphasis on Doctrine."

Dr. G. Allen Fleece, professor of Bible and Missions at Columbia Bible College, answered the riddle of war by the riddle of Samson, which highlights the means God uses to bring glory and blessing out of the most adverse circumstances.

At night, substituting for Dr. Talbot, absent through illness, Dr. Houghton declared that because the plan of God in human affairs is fundamental—science, organization, and social betterment will not save the world. Since the failure is man's, God must be given every seat and every voice at the peace table.

## Tuesday—Alumni Day

Dr. Armerding drew out of Psalm 114

three chief lessons: the house of Jacob went out "from a people of strange language"—*separation*; "Judah was his sanctuary"—*God's dwelling-place*; "Israel was his dominion"—*God was sovereign*.

Robert A. Cook, pastor, First Baptist Church, LaSalle, Ill., discussed personal soul-winning from that "record of normal Christianity," the Book of Acts.

Dr. Fleece declared that because to the Christian the past is the servant of the future, we have the right to believe in the assurance of a second commission. "Forgetting those things which are behind" (Phil. 3:13) had a practical illustration in Peter, who had reverted to catching fish because he could not catch men; but when *recommissioned*, he caught three thousand men in one day!

Dr. John C. Cowell, Jr., pastor of Central Baptist Church, Decatur, Ala., speaking from Isaiah 1, in an appeal which found voice in impassioned southern oratory, called upon the nation to return to God.

Mrs. Arthur F. Tylee, member of the Extension and Radio staffs, and a former missionary to South America, developed her winsome theme from the last clause of Psalm 84:9, saying that the only place in the universe where God sees perfectly reflected His own glory is upon the face of His Anointed.

Clarence M. Keen, pastor of High Park Baptist Church, Toronto, Ont., discussed the relationship of Christians to the Shepherd (Ps. 23), as *personal, practical, permanent, and timed to the present*.

The annual alumni fellowship rally was held during the afternoon, former students crowding the Lecture Room. The luncheon was omitted, but there was a symposium. Officers elected—Wil-

An informal group of speakers and Institute officials on Missionary Day: Dr. William H. Hockman, director, Missionary Course; Dr. Lew K. Anderson; Dr. R. A. Torrey, Jr.; Noel O. Lyons; Dr. L. David Cowie; and Dr. Howard E. Hansen.

liam H. Lee Spratt, president; William Headley, first vice-president; John S. Ironside, second vice-president; Julia Carmichael, secretary; Raymond O. Nelson, treasurer.

At night, Dr. Wilbur M. Smith, member of the Institute faculty and editor of *Peloubet's Notes*, gave a dynamic address on Revelation 17:17—"Fulfilling the Word of God."

## Wednesday—Victory Day

Dr. Armerding's penetrating cogitations on the Book of Daniel were implemented as being particularly germane to Christians in time of war in that it supplies evidence that God has a plan for the ages, and that He has entrusted His children with certain resources and responsibilities in relation to it.

Dr. Earl C. Sheridan, pastor of the Curtis Baptist Church, Augusta, Ga., spoke on the transformed life as the secret of the abundant life, crystallizing his thought in an alliteration—*saved, separated, serviceable*.

Dean William Culbertson, with the scholar's insight, wrested from Proverbs 29:18 its stark, essential meaning. "Vision" is the will of God for men. "Where there is no vision," sin in its essence breaks out in unbridled license, anarchy, lawlessness.



Dr. Howard E. Hansen, pastor of the First Presbyterian Church, Colorado Springs, Colo., spoke on "Victory Through Reinforcement." His message appears in this issue of the MONTHLY.

Col. Alva J. Brasted, chief of Army chaplains from 1933 to 1937, and editor of *Army and Navy Chaplain*, paid high tribute to the Institute product, and said that unless the Spirit of Christ prevails at the peace conference, another terrible war will follow.

Vaughn Shoemaker, chief cartoonist of the *Chicago Daily News*, spoke on "Make Hay While the 'Son' Shines." His cartoon, "The Secret of Our Strength," shows a pilgrim with his gun on his shoulder and a Bible under his arm, implying that we need both in these times.

At night, the Chapel Symphonic Choir of the Glenview Naval Air Station sang four numbers, including their own arrangement of "Onward, Christian Soldiers."

Capt. Robert D. Workman, chief of Navy chaplains, spoke on the duties of a Navy chaplain. "We can forgive a man if he is only 50 per cent preacher, but not if he is not 100 per cent pastor," he said.

Vance Havner, prominent southern preacher and author, spoke on "Back to God." "Christians must be 'defrosted' before a revival can start."

#### Thursday—Missionary Day

Dr. Max I. Reich, a member of the Institute faculty, drew upon the third gospel for proof that God meets man at every point of his need, citing examples of His approach to personality through the avenues of conscience, affection, mind, and will.

Dr. Reuben A. Torrey, Jr., repatriated Presbyterian missionary from China, brought to the conference a vision of some of the tragic and hopeful missionary concomitants of the war.

Dr. Lew K. Anderson, secretary of the Presbyterian Board of Foreign Missions (U.S.A.), carried Dr. Torrey's theme further into the realm of the modern history of the Acts, by thrilling narratives exploiting the miraculous operations of the Spirit of God, in Africa and Mexico.

It was, therefore, altogether fitting that L. David Cowie, pastor of the Linwood Presbyterian Church, Kansas City, Mo., should discuss the science, art, and philosophy of prayer, for the fruits of it were clearly evident in both his and the two missionary addresses just cited.

The symposium under the guidance of Dr. William H. Hockman, director of the Institute's Missionary Course, crowded out the Torrey-Gray Auditorium, and necessitated an overflow meeting filling Massey Chapel, which was addressed by ten missionaries. Registered were 75 home and 77 foreign missionaries. Of these nine spoke briefly of their work, which embraced two home, six foreign, and one international mission.

At night, Dr. Culbertson spoke on "Some Reasons Why I Believe in Missions," particularized as sin, the necessity for; salvation, the remedy provided; personal responsibility, the driving imperative. An estimated 75 young people responded to Dr. Houghton's plea for dedication to life service.

#### Friday—Ministers' Day

On consecutive mornings, Dr. H. A. Ironside, pastor of Moody Memorial Church, discoursed on "Liberty and License" (Gal. 5:13-26), and "Grace and Government" (I Peter 1:15-22). "We are saved by grace, but that does not exempt us from governmental control," he said.

Dr. Cowie submitted that the *quality* of living within the aegis of the Book of Acts is widely different from our present experience. After Pentecost, it presented thoroughly *converted, confessing, convincing, and consistent* Christians of a peculiar radiance—an intriguing pattern for our day.

H. Earl Eavey, a prominent Christian layman, and trustee of the Institute, brought from Psalm 51 some pertinent points for success is soul-winning.

Michael A. Guido, music director and young people's worker of the Shannon-Guido evangelistic team of the Extension staff, told with infectious humor some of their experiences in army camps.

William W. Shannon, former politician and business man, now the senior member of the party, found in Isaiah 40 the answer to the question, "How Are We to Meet the Present Emergency?" The answer is, "Behold your God!" It was the third address of the conference to strike this note, and it struck it with the ringing challenge of forensic speech.

Discussing "A Revived Church in Time of War," Dr. Sheridan suggested, "An abiding purpose to do the will of God; doing what one can and all one can; the assembled waiting of God's people upon Him in praise and prayer."

Mr. Havner spoke on "Fools, Facts, and Fire?" *Fools* for Christ's sake (I Cor. 4:10); *facts*—"Preach the Word" (II Tim. 4:2); *fire*—"Stir up the gift which is in thee" (II Tim. 1:6).

At night, a portrait of D. L. Moody, presented by John Krogmann, the artist, was unveiled by William Norton, a trustee, and the only staff member now at the Institute who was associated with Mr. Moody.

Dr. Robert T. Ketcham, pastor of Walnut Street Baptist Church, Waterloo, Iowa, and editor of the *Baptist Bulletin*, spoke on "The Joy of the Lord."

#### Saturday—Laymen's Day

Perhaps the most solemn half hour of the conference centered in the answer to the question, "Why Pearl Harbor?" by Charles J. Pietsch, former chairman of the Hawaii Housing Authority, but now director for the distribution of Gideon New Testaments to the armed forces.

Al J. Conn, Christian businessman, and conductor of the "Old Fashioned Sunday School" broadcast, drew striking lessons from Acts 3:1-9, but more particularly spoke of the transforming ways of God in his own life in answer to God-given faith.

The lifting of the siege of Samaria (II Kings 7:1-20) gave the rapid-fire wit of Mr. Havner's facile speech an opportunity to adduce some practical applications, which sum up in the fact that man's desperate situations provide God with a suitable opportunity.

Mr. Guido told the moving story of his conversion, persecution, Institute train-

ing, and the joys of his present way of life and service.

Dr. James McGinlay, evangelist and author, spoke on "The Cost of Discipleship" (Luke 14:23-33). Dynamic, volatile, pungent, and Scotch clear through to the brogue, he said, "Christ paid the price of our sonship, but we pay the price of our discipleship."

The radio rally at night drew an attendance of more than 4,800. Staff members were introduced, and radio personalities were heard in their accustomed roles. Wendell P. Loveless, director of the department, spoke of the simplicity of salvation, and told how WMBI is being used to reach the unsaved.

#### Sunday—Closing Day

In the afternoon, Dr. Ketcham spoke on "Boxes (Exod. 25:31), Bottles (Ps. 56:8), and Books (Mal. 3:16)."

At night, Dr. McGinlay's discourse turned upon the question, "Why Does God Leave Us in This World of Sin, Suffering, Disappointment, and Failure?" Peter, David, Thomas, Samson, Stephen, and John, each answering in his own way, testified to some manifestation of God's infinite wisdom and purpose.



Grant Colfax Tullar with George C. Stebbins

#### A CORRECTION

The article "This Song Marks an Epoch," which appeared in the February issue beneath the song "Ask What Thou Wilt, O Lord!" included the names of many melodies credited to the renowned George C. Stebbins. Two of these, "The Glory Song" and "His Eye Is on the Sparrow," were not his, but unfortunately were included in the list.

Among Mr. Stebbins' best known melodies, in addition to those mentioned in the February issue, are: "Savior, Breathe an Evening Blessing," "Jesus Is Calling," "Take Time to Be Holy," "Pass It On," "In the Secret of His Presence," "True-Hearted, Whole-Hearted," "Come to the Fountain," "Have Thine Own Way, Lord," "The Homeland!" and many more.

We are glad to make this correction.

—The Editors.

Moody Monthly



By Rev. Charles T. Cook

Editor of *The Christian*, London, England

### BOMBS AND BULLETS AND THE CHRISTIAN BELIEVER

IN an official account, just published, of air raids on Britain, it is stated that 190,000 high explosive bombs, in addition to millions of incendiaries, were dropped on our cities and villages up to the end of 1941. These Nazi bombs killed nearly 44,000 civilians, and seriously injured more than 50,000.

The sufferings endured during the past two years have given rise from time to time to discussions as to whether Christian believers may look for special physical protection when bombs fall. Suggestions that the Christian, simply because he is in the Lord's work, may expect immunity from death and injury, have been made. It is urged that if only the promises of Psalm 91 are pleaded in prayer, no bomb or bullet can harm us. The facts, however, as revealed by the bombing of Britain, not to speak of other war fronts, show how mistaken, and even dangerous to faith, is such reading of Scripture.

Here are a few typical examples: When a very well known church, notorious for its modernism, was destroyed in a raid, there were some who declared that the fire was God's judgment on false doctrine. But the same fire raid also gutted a nearby church whose minister was uncompromising in preaching against modernism. Taking the country as a whole, nothing is more apparent than the complete impartiality with which bombs have fallen upon churches of every description—Protestant and Roman Catholic, modernistic and evangelical, the coldly formal and the spiritually aggressive alike.

And as with institutions, so with individuals, whether believers or non-believers. Bombs have killed people in saloons, and have also dealt death and destruction to Christians meeting at a Bible class. One of my oldest and closest friends, a deacon and a keen soul-winner, and his wife, were killed instantly when a bomb fell on their house. Both were at the zenith of their usefulness, and no one could question their implicit trust in Christ. As the wife said to a friend, during the worst of the raids, "We go to bed hopeful, and we wake up thankful."

Alfred Buxton, son-in-law of C. T. Studd, and his elder brother, Murray

Buxton, two outstandingly consecrated men, met their deaths from a bomb blast when conferring together in regard to a missionary enterprise. Ministers, deaconesses, and Salvation Army officers are among others who have lost their lives while engaged in works of love and mercy during raids.

Yet there have been notable instances of deliverance, warranting the description "miraculous." A family known to me, godly people, had not used their shelter during many raids, but one bad night decided to do so. They had no sooner sought its protection, than a bomb demolished their house. They remained unharmed.

An elderly minister, a true man of God, was standing in his dining room when a high explosive bomb fell fifty yards away. The door was flung across the room, the ceiling came down, and bookcases and other furniture crashed to the floor. Yet, although the blast was terrific, my friend was unharmed. One night in September, 1940, a bomb partially buried itself opposite my house, but failed to explode. Had it gone off, my wife and I might have shared the fate of several of our friends.

An aged Christian couple in the north of England were trapped in a basement when their house collapsed. The bomb had also fractured a water main, and the basement was flooded. As the water steadily rose, these saints committed themselves to God. Just when it seemed that nothing could save them, another bomb burst, shattered the party wall dividing the basement from the adjoining house, and released the flood of rising waters.

What conclusions can be drawn from these experiences? We may truly say, first, that God's care for His own was as certain in the case of those killed as it was for those of us who have been spared. But God has given us no promise of general immunity from the common perils of this life, among which must be included the hazards of total war.

Secondly, that we must regard our so-called calamities as being divine providences, as truly as are our sparing mercies. Thirdly, to quote an honored teacher, "No Christian man should regard his life as being held on any other tenure than the will of God." Living or dying, we are the Lord's. If we escape death by a miracle, it is because of the will of God. If we die by enemy action, we die within the circle of that same loving will. We are immortal only till our work on earth is done. What alone concerns us, therefore, is that we should be well-pleasing unto Him.

### 500 Tracts A Year

Any Christian applying to the Scripture Witness League for membership who promises to prayerfully distribute no less than 500 tracts a year will receive the same postpaid Free. The membership dues is \$1.00 a year. Send for free samples and also a new VICTORY tract for service men.

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## Golden Nuggets for Bible Students

By KENNETH S. WUEST

### VERBAL INSPIRATION

The classic passage on this subject is I Corinthians 2:10-13. In verses 10-12 we have the doctrine of revelation, which teaches that the Holy Spirit imparted to the Bible writers truth incapable of being discovered by man's unaided reason. In verse 13 we have the doctrine of inspiration.

After the writers had been given the truth, they were not left to themselves to make a record of it. It is one thing to know a certain fact, and quite another thing to find the exact words which will accurately convey that fact to another. Right here is where the need of verbal inspiration came in. Paul first asserts that the words used by the writers were not dictated by mere human wisdom, but were taught by the Spirit. In the phrase "comparing spiritual things with spiritual," he describes this process. "Comparing" is from *συγκρίνω* (*sunkrinō*), meaning literally "to judge with." It speaks of the action of judging something with something else. For instance, a milliner wishes to trim a blue hat with ribbon of the same color. She "judges" the hat "with" various shades of blue ribbon, comparing the hat with ribbon after ribbon until she finds one shade which exactly matches the hat. The word thus means "to join fitly together." As led by the Spirit, the Bible writers searched their vocabularies for the exact word which would adequately express the truth they wished to record, comparing the truth with word after word, until they found a word upon which the Spirit put His stamp of approval. Thus the Holy Spirit allowed the writers the free play of their personalities, vocabulary, and training, while all the while guiding them to make an infallible record of truth infallibly revealed.

Look now at the words "spiritual with spiritual." The first word "spiritual" (*πνευματικά*—*pneumatika*) is neuter in gender, and refers to the "things" of verse 13, the truth revealed. The second word "spiritual," from *πνευματικός* (*pneumatikōis*), could be either neuter or masculine. "Words" in verse 13 is masculine, and since the first use of the word "spiritual" refers back to "things," its second use refers to "words." Vincent translates, "combining spiritual things with spiritual words"; *Expositor's Greek Testament*, "wedding kindred speech to thought"; Alford, "putting together spiritual words to spiritual things." The translation of the entire verse is: *Which things we speak, not in words taught by human wisdom, but in words taught by the Spirit, matching spiritual things with Spirit-taught words.* Thus, the doctrine of verbal inspiration holds that each Hebrew and Greek word in the manuscripts which left the pens of the Bible writers was chosen by God as the particular word that would adequately convey the truth which He had imparted to the writers.





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#### NEWS NOTES

*Tacoma, Wash.*, has a Christian Servicemen's Center. The location So. Tacoma Way at 90th St. (U.S. Highway 99). Officers and soldiers of Camp Murray and McChord Field will be interested in this announcement.

*Rockford, Ill.*, offers a Christian Service Center located at 123 N. Wyman St. Pastors who have young men at Camp Grant are requested to send their names and addresses to Mr. Roy Stacey.

Here is a microfilmed letter just received:

"Dear Friends:

"Greetings from Somewhere in England. I just received a package of Colportage booklets and pamphlets for which I want to thank you most heartily. We have a large general hospital here and the men enjoy reading. It is a great opportunity to reach them with the Word. All are willing to listen and to read for themselves. Until your shipment arrived, I had nothing in the line of booklets. I wish the friends in the States could see how much good they are doing in many ways by supporting your work. I hope to hear from you again.

"With sincere appreciation,

"Very sincerely yours,

"Chaplain E.C."

Chaplains everywhere should know that our literature is offered them *without cost* in any quantities they can use. This applies to all leaflets, tracts, booklets, Testaments, and Scripture portions published by the Colportage Division, as well as to the *MOODY MONTHLY* for all reading rooms. Chaplains only, if you please. We are confident that friends will stand by us in this important work with their prayers and their gifts.



#### "DEAR SERGEANT"

Dear Sergeant:

Home on furlough! Gone again! The time you were home seemed almost as short as that. Or did it seem longer to you? You came from a camp that was far away, it took so long for you to come home. Then it seemed as if you had no sooner had a good dinner than you were gone again. But it was good to see you even for so short a time.

For some reason I can always express myself better on paper than when I'm talking to some one, and that's why I'm writing this letter now. If only I could have said some of this while you were here! I wish I had told you how proud of you your Uncle Joe and I are.

Jimmy, am I right in doubting that your visit did not come up to all your expectations? I remember the letter in which you wrote of what you'd see when you came home—the big old willow tree with its hollow where the kittens nested, the young mule close to the pasture fence so as to have her nose rubbed, your Jersey Victory bull in his pasture kicking up his heels and racing to his fence when he heard your call, your dog jumping upon you in eager welcome, the cats rubbing against your legs because they recognized you. All this came to pass, didn't it?

And your old friends all shook hands with you most heartily, didn't they? They laughed and joked with you, just as your Uncle Joe and I did. We were glad to see you, Jimmy. I felt like weeping and laughing and shouting and throwing my arms about you and hugging you as I used to do when you were a chubby little boy. But do aunts do their soldier nephews like that, especially when they are sergeants? I didn't know, so I just tried to squeeze your firm hand hard as I shook it. You didn't know how much I was loving you at that moment.

I've heard how surprised and delighted your Ma and Pa were when they saw you. But, Jimmy, since you've gone away again, I've heard how your brother Sam refused to speak to you. Was that why you went off to South Fork and visited Jake Long where your old cronies would know where to find you? I wish we had known all this while you were home. You could have come here, Jimmy. Your Uncle Joe would have gone to Sam and have tried to argue some sense into him.

Jealousy is a terrible thing, Jimmy. It is like an incurable disease. When Jenny left Sam for you, she inoculated him with such a fierce jealousy that only the Lord Jesus can ever cure him. He has found out that she came to see you, too, while you were visiting Jake Long. That makes him more bitter than ever. It takes such a tiny spark to start jealousy blazing anew.

Jimmy, one of your letters that you wrote while you were in your first camp made us very happy. In it you said that you had repented of all your sins and were living for the Lord Jesus who had saved you. You had begun to realize what life actually meant and you were sorry for your wasted years. Your Uncle

Joe and I praised the Lord for answered prayer, because we had prayed for you for many years, just as we are still praying for you, and for Sam. You said that when you did come home on furlough you wanted to show all your friends what a different fellow you were. You were not drinking any more and you were through with cursing and all your old ways of living.

Was it Sam's attitude toward you that changed that decision. Was it because you didn't find it easy to show how changed you were that you went off to be with Jake Long? Did you want everything to be cozy and just right and not at all difficult for you, to prove that you were living for the Lord now? It would not have taken a sergeant in the army of the Lord to have won that kind of a victory.

How do you feel now, Jimmy? Are you sorry that you came home at all? Are you disappointed in your visit? Do you feel let down and remorseful and ashamed? Do you feel as if you have been a dreadful failure and that now you are chief among sinners? Are you quite sure that God will never want to hear your voice in prayer again?

That is exactly the way Satan wants you to feel. He wants you to feel so beaten and dejected and mean that you will never pray again. He wants you to keep on drinking. So many of us Christians are just sitting still and doing nothing except wish it were not true that you soldiers are able to find liquor flowing freely all about you and the evils which follow far too easily indulged in. If you want to please Satan, if you want to help lose this war, if you want to play into the hands of the enemy who can destroy your body but not your soul, you will keep on petting and feeding your feeling of defeat.

But if you are ashamed for having failed your loving Saviour while at home, if you want Him to forgive you, to cleanse you, and to help you to rejoice again in Him, tell Him all about it, Jimmy. He is the best, the most forgiving, the most understanding Friend any soldier could possibly have. If you can be a good sergeant for your country, you can be even a better Christian soldier for the Lord Jesus. When an army loses one battle, it does not necessarily mean the war is lost. You have suffered a severe defeat, but your Captain will lead you on to complete victory if you will follow Him. So, right-about face, Sergeant Jimmy! Salute your Captain and follow Him!

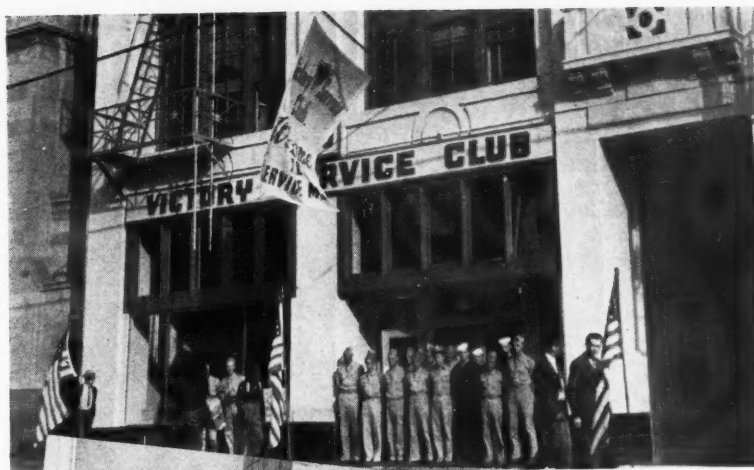
God bless you. We are praying for you, and we love you.

AUNT MARTHA and UNCLE JOE

Moody Monthly



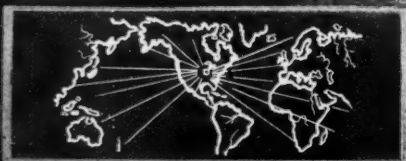
# Victory Service Club



**T**HIS is the Victory Service Club operated by and adjacent to the Union Gospel Mission, Los Angeles. The club has very good equipment and offers servicemen dormitory facilities as well as a chance to press their uniforms, wash their own clothes, etc. But beyond all, the gospel is given to the soldier and sailor visitors by Mr. Hubert Mitchell (a former missionary) and a corps of workers. All men in uniform will be made welcome here—220 South Main Street, Los Angeles, California.



March, 1943



# Missionary Department

★ William H. Hockman



**A WAYSIDE SHRINE IN JAPAN**

These crudely carved wooden idols represent the ragged edge of Shintoism. The heart of Shinto is the worship of the spirits of departed national heroes. Usually the shrines are characterized by tasteful artistry and elaborate ceremonial, but here is an instance where expression is cast in the form of very crude primitive idolatry. The inscriptions indicate that these memorials are dedicated to military heroes.—Keystone photo.

## THE EVANGEL IN CHINA

**C**HINESE New Year's season found us at a place called Small Fields, where an earnest Christian woman had fled at the time of the floods around Fowyang. Faithfully she had witnessed to her friends and neighbors, and after inviting me three times to come out and help her, I felt I could no longer refuse. There was no church, but since Small Fields is a juncture of three important highways, the sixteen inns of the place furnished us with enough benches for our audience, and Miss Han and I preached to the crowds from the top of a table on an open threshing floor. How abundantly the Lord answered the prayers of this Christian woman may be surmised from the fact that we had a stationary audience of around three hundred people from 8 A.M. to 6 P.M. They simply would not go home. Fortunately some local pastors from a nearby market town came to help us out, and so we were able to

preach and sing continuously ten hours a day. Eight of those who heard the gospel at Small Fields walked thirty miles to attend our phonetic school at Small Fish Village in March, and came back able to read and eager to teach others.

## What One Man Can Do

I must tell also of the wonderful way in which God heard the prayers of old pock-marked Liu and used him to open a new outstation. Each time old Liu walked through the streets of Southern Illumination, he felt a burden for the place. Here was a busy market town with no witness for the gospel. Moreover, it was notorious as being the devil's playground and the center from which many kidnappings and murders took place. Mr. Liu was not one whom the world would look at as being wise, for he could not read, nor was he eloquent. But his face shone with a heavenly

radiance which made one forget all about the marks smallpox had left there. This is the story as I heard it from his lips:

"I told the Lord that if He would prosper me in the selling of medicine, I would give it all toward a month's tent campaign in Southern Illumination. I went to a new village and in ten days sold two hundred dollars' worth of medicine. Then I started out for Fowyang at once to borrow the evangelist's tent, and with the help of my son set it up in an open market square and asked the Lord for men to come and help preach. News of the evangelistic effort soon spread over the district, and God so abundantly answered my prayers that one day thirty-two people turned up to help preach. They preached in five different parts of the market town, and after a month's preaching sixty handed in their names as inquirers and a permanent preaching hall was rented. Now my son is holding regular services there each Sunday."

Miss Han and I went to this same place for a conference six months later and found a Sunday congregation of around two hundred, most of whom were rejoicing in a new-found Saviour.

—Miss R. L. Nowack, in *China's Millions*.

## AMONG THE MOHAMMEDANS

The work here at Sokoto (Nigeria) goes on in as aggressive fashion as possible with due regard to what we may and may not do legally. Our private service in my office (since we cannot now have a church) consists of our own staff and a few non-indigenous natives. So far, the young man who came out for the Lord over a year ago is still standing faithful, growing in grace and becoming bolder in his testimony. The power of prayer is a reality, but our faith is so small.

I had a rather remarkable service in the lecture hall of the military barracks last Sunday, when about two hundred and fifty soldiers attended, most of them not Christians. I can scarcely expect this to happen again, yet I hope and pray for a similar opportunity. With one exception, they were all Hausa men and nominally Moslems from the three districts in which we are now working. After reading a portion of Luke 15, I was about to make a few remarks before singing another hymn, when I felt the Lord giving me a freedom of speech and a fluency with Hausa not often enjoyed. To the glory of God, when the invitation was given forty made profession of faith, but were not dealt with individually. I would not say they were converts, but they were definitely stirred and moved to make some decision, which I hope was real.

But this was not all. About an hour or so after the service, a military lorry



## “We Cry Unto Thee For Help”

Seventeen sick and wounded, and a crew of six, in an army transport plane crash-landed on a coral reef, the water waist-high in the shattered cabin. For four days, in thirst, hunger and pain, they waited for a rescue that might never come. On the fifth long day of waiting, a nineteen-year-old boy, sick with malaria and with wounds in his side and back, remembered it was Sunday. Church services were being held back home. There in the lone Pacific, they too held service, “Oh most powerful and glorious Lord God,” they prayed, “we cry unto Thee for help.” Before another Sunday, help did come.

*You may not be able to shoulder a gun. You may not have to share with our boys the terrible hardships of battle. But there is one thing you can do . . . right now . . . today!*

*You can see to it that, through the American Bible Society, the Word of God is made available to our Armed Forces wherever they are, so that sometime, somewhere in the jungle or desert, those boys of ours—facing the supreme test of their courage—may find comfort, strength, and perhaps deliverance.*

And for the future—remember, when you buy an American Bible Society Annuity Agreement, your money will not only help further the work of distributing the Bible and New Testaments to the young men of all races and of all lands in years to come, at the same time you receive as high as 7% returns. Do not fail! Investigate this Plan at once! Send immediately for the interesting booklet “A Gift That Lives.”

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Mrs. Rosenberg with a group of orphans

## Tragic Silence...

The predicament of millions of Jews in war-torn Europe, chiefly in Poland under the whip of the cruel, Nazi invader is agonizing.

### STARVATION AND PERSECUTION

is their portion. They are not allowed to voice their sorrow, not permitted to cry nor plead their cause. In their plight, they are doomed to strangling silence. The plight of the Jewish people touches compassionate hearts and is a challenge to us.

### STARVATION

is gripping the afflicted Jewry of Europe. Without the Bread of Life—the Gospel—souls are perishing.

### CHILDREN IN JEOPARDY

The agony of little children suffering truly cries to Heaven. The Bethel Mission of Eastern Europe is at present the only one left in Poland to carry on Gospel activities among the afflicted ones.

MISSIONARIES OF THE BETHEL MISSION are sharing fully with their kin and doing their utmost among those segregated in the Nazi ghettos preaching Christ.

THE BETHEL MISSION MAINTAINS an ORPHANAGE as well as a Home for other destitute boys and girls for whose welfare a staff of devoted Christian workers are caring Spiritually and physically.

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THE BETHEL WITNESS with current news from the mission field is FREELY sent to every friend by addressing HEADQUARTERS: 252 N. DILLON STREET, LOS ANGELES, CALIFORNIA.

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Children of the East Side attending meeting in our building



## NEW YORK JEWISH EVANGELIZATION SOCIETY

Rev. Curtis Lee Laws, D.D., LL.D., Pres. Rev. Frederick A. Aston, A.M., Director  
56 Second Avenue, New York, N. Y.

drew up at my office with thirty-five soldiers in it, and to them I gave another message from the Word. Three arose, confessed their sin and professed to take Christ as Saviour. I have little doubt but that they were sincere.—Alexander Dodds, of the Sudan Interior Mission.

### FROM DARKNESS TO LIGHT

A much-loved New Testament, now in our possession, reminds us of a life transformed by the living Christ down in Honduras. Don Juan Gregorio Zelaya was an elderly man who had lived a dissipated life, but was very religious and devout in the faith of his fathers. One day the Bible woman, Ines Argueta, took the children of the Saturday class to this village for a picnic. In the providence of God they visited Don Juan's house, and found him willing to listen to the gospel. He had had a Bible for some years, but had left it abandoned in the home of his sister. There were various subsequent opportunities to visit Don Juan's home and evangelize him, and later we had the privilege of conducting a gospel service there. He was really seeking to know the truth.

### The Lord Speaks

One night he had a strange dream. He had been thinking seriously of the gospel message and wondering about leaving the religion of his fathers. A voice spoke to him in the dream and told him that what the apostles had preached after Christ's resurrection was the truth. He sent word into Guinope, requesting one of us to visit him. The Bible woman went and had the privilege of showing him from the Scriptures the apostles' teachings after the resurrection. He told her that the Lord had revealed all of this to him in a vision. That very day he accepted Christ as his Saviour and passed from death into life. The abandoned Bible was brought back to his home and studied with deep interest. Later we took a New Testament to him.

One day he sent word that he was dying and requested us to come. We took the folding organ for a service and also our hammocks, in case we should spend the night there. He was very ill that night, so we had little opportunity to sleep, but early in the evening it was our privilege to hold a wonderful service, the last for him before he joined the throng above. Some fifty people heard the gospel. It was touching to see how Don Juan rejoiced in the opportunity that others had that night of listening to the message. He said that during the last four days the Lord had revealed precious things to him. The New Testament was his constant companion, and his only regret was that he had not been able to search the Scriptures more. In the morning he seemed better, but after awhile fell into a tranquil sleep, from which he awoke in the presence of the Saviour. That night his brother permitted us to hold a solemn service, in which about a hundred people listened with profound reverence to the gospel. Thus in death, as in life, Don Juan's Christ was glorified.—Mildred M. Olson, Central American Mission.

# A Complete Plan for Your 1943 Vacation Bible School

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"Thirteen S. I. M. boys are attending the government school for pagans at Omu, where they are giving their testimony. The writer recently addressed that school of one hundred boys, nearly every one of whom had a Bible and professed himself a Christian. The African head master of this school is a professing Christian, but does not know what it means to be saved. He was conducting a dancing class for the whole school. Two of our boys protested, but were told that it was compulsory. They appealed to our missionaries who wrote, and reluctantly the head master excused them. Later all our boys were exempt. The two boys in question took the highest grades in the school. The teacher afterward confessed that he did not think it possible for Christians to live the consistent lives that our boys were living and added, 'I will have to be shown before I will believe there are others like them.' Such a testimony in a government school is a triumph and is having a good effect on the other pupils of the school.

"At the only other government school for pagans, at Toro, where missionaries have liberty to preach, thirty-one boys have confessed Christ. Several mission boys attend this school also. They conduct morning and evening prayers for all who wish to attend.

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"We find the use of medicines the greatest single aid in approaching Moslems. It is a means of winning their confidence.

"At each of our main stations we have a dispensary. During the past year 765,206 treatments were given, a gain of 155,000 over last year. There were 48,587 persons treated.

"The treatment of lepers continues to be an encouraging part of our ministry. A testimony is thereby given to those poor people which otherwise would be impossible. The Sokoto Leper Home has been the most responsive to the gospel, possibly because from the beginning in that home a Christian testimony was given, whereas our Katsina and Kano homes were taken over from the government and the gospel was to those lepers an innovation.

"Our newest leper home is at Egbe, opened in April, 1941. Before the end of the year there were nearly one hundred lepers, most of whom were Christians. This is in contrast with our other leper homes in strongly Moslem territory, where few Christian lepers ever enter, but our God is still able to heal the leper spots and melt the heart of stone.

"We eagerly look forward to the erection and opening of a new eye hospital in Kano, which will be the only thing of its kind to minister to the 68,000 blind people of Northern Nigeria. Dr. Hursh is expected to sail shortly for Nigeria. He will be the first eye specialist to come to this land to work among these unfortunate people, who need spiritual no less than physical sight."

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## The Story of the Scofield Reference Bible

(Continued from page 401)

thing today, it surely is to take heed unto the light that shineth in a dark place, the lamp of prophecy, until the day dawn; to walk and serve in the light, still the blessed goal is reached—face to face with Christ our Saviour.

Yes, read the Reference Bible and then test it not by creeds, but by comparing scripture with scripture, and you will soon discover what the Bible teaches.



## Life's Great Decision

(Continued from page 398)

Finally there is the choice between two eternal destinies.

I WOULD NOT BE A FAITHFUL MINISTER of the gospel of God's grace if I did not warn you to flee from "the wrath to come." "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:12-15).

The choice is yours, whether you spend eternity in outer darkness where there is "weeping, and wailing, and gnashing of teeth," or in the presence of the Lord. "Let not your heart be troubled," He said to believers, "ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). Praise God for that place where there is no sorrow, no suffering, no tears. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4, 5). There is offered to you "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1:4). It is a home unmarred by sighs or tears. Paul said that to be "absent from the body" is to be "present with the Lord."

Make your decision now. Decide where you will spend eternity—with Him, or separated from Him; in the sunshine of His presence, or abiding under the wrath of the Lamb. "Choose you this day whom ye will serve." Make your choice of Christ now. If Jehovah be God, serve Him. Crown Jesus Christ as Saviour and Lord.

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SOME weeks ago the Denver office received a letter which read in part: "My little girl, who will be twelve in December, was born with cataracts, and from the age of two has had to have them 'needled' every twelve to eighteen months. As a result, she has some vision, and does remarkably well in public school, where she is in the fifth grade. For the past year or more she has begged for a Bible she can read herself. Her sister, age ten, has a Bible and reads to Betty Lou; but I can understand the child's craving her very own copy which she can read."

Almost by return mail after receiving her Bible Betty Lou wrote:

"I want to tell you how much I love my Bible. I can see to read it very well. For the first time in my life, I can do my Sunday school lesson by myself. I

have fifty cents of my very own that I want to give you to help buy a Bible, for some other people who have been waiting for one and wanting it like I did. It made mother and daddy very happy too; for they have so long wanted me to have a Bible that I could see.

"I thank you again so very much. Love,  
"Betty Lou"

Later her mother wrote: "I wish that you might have been here when the Bible came for Betty. It made me ache inside to think it meant that much to her, and she had been without it so long."—*Bible Society Record*.

## THE ARMY'S JOB IS DONE

Transfer of persons of Japanese ancestry from strategic military areas on the West Coast was completed by Nov. 1, according to Lieut. Gen. J. L. DeWitt, Commanding General, Western Defense Command and Fourth Army. They become the responsibility and care of War Relocation Authority, a civilian organization, established by Presidential Executive Order. When General DeWitt determined as a matter of military neces-

sity that the defense of the West Coast required the removal of all persons of Japanese ancestry, the Army took over and within a period of eight months it completed the job.

The first phase, that of gathering the evacuees into assembly centers, was completed June 5. Of that operation it was said that it was completed within the designated time, without mischance, with minimum hardships, and almost without incident. With equal brevity and assurance, it can now be said that the transference to relocation centers has been effected without incident, on time, and with a proper regard for the comfort of the persons moved.

In all, 110,599 persons of Japanese ancestry were affected. The history-making character of the movement has absorbed public attention to a degree exceeded only by actual operations on land and sea and air.

No attempt is made here to assay the full range of its significance. Certainly it is an achievement without parallel in the nation's history. Never before had military necessity dictated such a program.

"At all stages of the program," said Colonel Bendetsen, "greatest care was exercised by the Army to preserve the property of the evacuees, to guard their health, and to keep families and, when possible, communities together."

Working with smooth efficiency, attained through months of experience with the problem, the Army transferred these 110,599 as if they had been so many tourists.

The usual complement of ten cars contained two Pullmans and these were reserved for the sick and for mothers with infants. A physician and two nurses went along to safeguard the health of the travelers.

The names of all were checked and rechecked into their new homes.

The Army's job was done.—*Bulletin*, Wartime Civil Control Administration.

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behind no whit, as they think, in all these points, they feel the world has much abused them, and that if the public were not so stupid and blind, they would all be standing behind pulpit thrones.

O foolish man, do you not know that it is not by rhetorical might, nor by scholastic power, but by the Spirit of the Lord that the preacher preaches? It is surprising how little depends on structure and ornament and how much depends on the Spirit. Peter's sermon at Pentecost seems meager and tame enough, but then it was impossible for Luke to report that sermon, for he could not report the Spirit of God.

The sermons of Spurgeon sound commonplace and cold as we read them, and the sermons of Beecher seem repetitious and prolix. Useful as may be the printing of sermons, it is impossible to put in print the heart-searching power of a sermon the words of which burned into men's hearts the teaching of the Spirit of God. From that angle a published sermon can never be a sermon such as a Spirit-filled man may preach in a pulpit. The life of a sermon expresses itself through the tones and accents, in the subtle fire that burns in the syllables and the spiritual heat which radiates from the man. Without the Holy Spirit, preaching in the real New Testament sense becomes a lost art.—Charles Edward Jefferson.

## HOW TO CONVINCE THE WORLD

The writer of a series of interpretative articles in the *British Weekly* on the early Christian Church makes this pertinent statement:

"The early Church moved and convinced the world of its day, first, by the force and attractiveness of her faith; second, by the new and haunting quality of her goodness; and third, by the sufferings which the world imposed and which she bore, showing depth beneath depth of her communion with her Lord. Faith, goodness, suffering; in these three signs she conquered."

These are qualities the Church—and Christians as well—must be always ready to manifest to the world. Before they can be manifested, however, they must be possessed. Never before has Christianity had better material equipment, more wealth, or greater talent available for its use. But if the world is to be won to Christ, it must be done by these other and greater possessions.—*Christian Observer*.

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He asked him if he had any message for his mother.

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"Anything else?"

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"What shall I say?"

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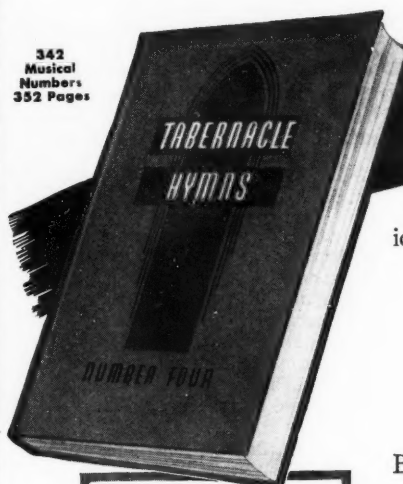
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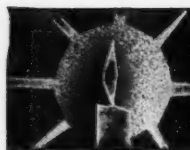
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# Truth Illuminated

★ William Norton

## COMPLETE CONSECRATION

Suppose a mother gives her child a beautiful plant in bloom, and tells her to carry it to a sick friend. The child takes the plant away, and when she reaches the friend's door she plucks off one leaf and gives it to her, keeping the plant herself. Then afterward, once a week, she plucks off another leaf, or a bud, or a flower, and takes it to the friend, still retaining the plant. Has she obeyed? *Nothing but the giving of the whole plant would be obedience.* Yet God asks for all our life—heart, soul, mind, and strength; and we pluck off a little leaf of love now and then, or a flower of affection, and give these little things to Him, keeping the life itself. Shall we not say, *"Let Him take all!"*—*The Pilot.*

\*\*\*

## FREE TO SERVE

"Free to serve!" These words were uttered by a thoughtful woman as she saw a great vessel loosed from its stays to plough its way into the ocean. In the water only could it find its native element. It was in bondage until it was launched. It found its freedom in its preparedness for service.

*A man is like that ship. He is not free when he is his own, withheld from God. His truest freedom comes by submission, his emancipation by surrender; he has a man's will only when he submits his will to God's will. God's will is the ocean to him, his native element. Once in that element, once fully yielded to God, he, like the ship in the ocean, is indeed free. He is "free to serve," and in serving finds his highest liberty.*—*The Pilot.*

\*\*\*

## SECRET OF FAULTY INTERPRETATION

One of the greatest religious musical selections of modern times is Tchaikovsky's "Our Father in Heaven." It has all the passionate religious feeling and deep reverence which that great musician was capable of putting into his religious compositions. A certain choirmaster was trying very hard to teach this work to his group. He was far from satisfied with the results. He felt, and those who heard the preliminary performance agreed, that there was something definitely lacking in the choir's rendition of this beautiful work. He invited a well-known choir conductor to come and criticize the performance of the singers. The conductor had not been very long there when he walked over to the leader and, pointing to a cheap magazine which showed from the leader's pocket, said: *"Your trouble is right there. No man who reads a sensational and cheap rag such as you have there, can lead this choir or any other choir in the rendering of this beautiful theme."*—Archer Wallace, in *Leaves of Healing*, Harper & Brothers, N. Y.

## PERSONAL CONVICTIONS WANTED

Interviewing a new maid, the woman asked her if she had any religious views. The girl hesitated and then replied, "No, but I have some good pictures of the Great Lakes and Niagara." Many people have religious views. They are often "negatives," too! *But what we need is not opinions, but convictions.* Paul was so sure of Christ that he could face any trial unflinchingly. . . . Do not be content with anything but personal knowledge of Him.—*Christian Herald.*

\*\*\*

## SYMPATHY, NOT WISDOM, NEEDED

A rural pastor relates this experience: "A poor mother on a mountain farm met my pastoral visit by bursting into tears, and saying, 'Oh, somehow I felt just as if you would come today. I have so many troubles and problems that I want you to help me out.' Then she told me things that brought tears to my eyes, but the things were beyond my wisdom to solve. I did not know what to say, and was alarmed at the fool I must appear to her. At length she surprised me by saying, 'You have settled my problem so nicely. You have given me just the help I needed.' Then I knew it was sympathy, not wisdom, which she needed, for not a problem had I solved."—*Sunday School Times.*

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## SEEKING THE LOST

Recently I was a member of a group of men and boys searching for a lost girl of fifteen years, the daughter of a rich woman in South Lancaster. At five in the afternoon she left the mansion to go horseback riding. When Priscilla did not return by seven, her parents became anxious and began searching for her. Their fears grew when one of the two dogs accompanying her returned and refused to leave the house.

A call was made for men to form a searching party, and more than two hundred soon responded. No thought was given to personal discomfort, even though everyone was soon cold and drenched to the skin by the rain, and bruised from searching through the woods and underbrush. No thought was given to the money each one lost by not reporting to work, even though some who worked in defense factories were making as much as \$12 a night. We searched for six hours in the cold and rain before we found her. She was lost and knew it, but could not do anything about it. She had to wait until we located her and brought her home.

The thought came to me, *if all those men were willing to sacrifice in this way with never the slightest murmur or complaint, why are we not willing to go out seeking the spiritually "lost" in the same manner?*—Ernest N. Wendth, in *The Ministry.*

## SEQUEL TO SALVATION SPURNED

From her own dying bed an aged woman said to me, very solemnly, "Pastor, I am afraid that my husband sold himself to the devil forty years ago." And then she told me one of the saddest stories I have ever heard. She said that at that time he was very much moved about his own soul. His pastor and many others came to see him and begged him to give himself to Christ and accept Him as his Saviour. She herself pleaded and prayed with him. But he was a member of the state legislature, and he said to her one night, "Wife, I have a scheme to carry through the legislature. It would not do for me to carry that scheme through if I were a Christian man. I am going to see it through, and then I will repent and accept Christ as Saviour." He carried the scheme through; but, as she said to me, *from that day he had never apparently had any desire to be a child of God.*—Arthur T. Pierson.

\*\*\*

## THE GOLD INLAY

In a dentist's office, whenever an inlay is to be made, the filling is first made of wax, then it is invested in a mold with investment compound and put in a brass container known as an inlay ring. The inlay ring is then heated over a gas burner and left there until all the wax is burned out. The dentist then takes a piece of gold and melts it with a combination of oxygen and gas, and by the use of a casting machine, the place left empty by the wax is filled with the gold. The investment, which is now black and dirty, is removed, and the perfect gold filling is revealed. It is then washed in acid.

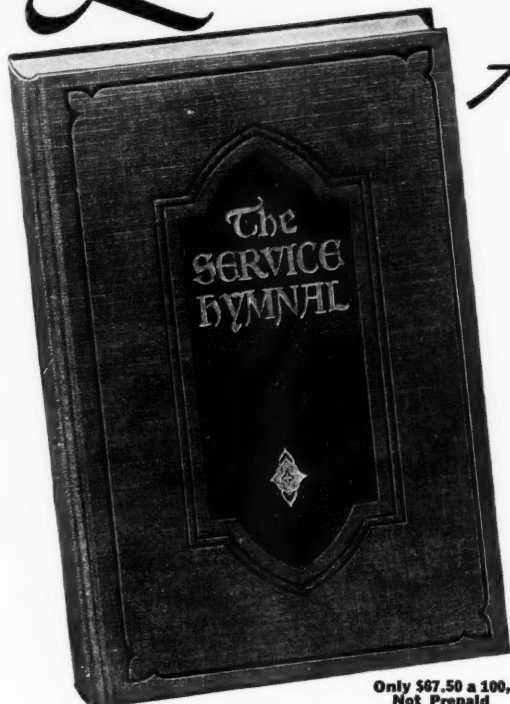
*Does not this illustrate our lives as Christians? We are born in sin and selfishness and are weak in ourselves, as was the wax filling, but God is trying us in this world of sin, and is testing us in the furnace of affliction, that all the selfishness may be burned out of our lives, enabling us to be filled with His glory, as the empty space left by the wax was filled with the pure gold.*

The gold, too, must pass through the fire, and it took a far greater heat of gas and oxygen to melt the gold in order that it might enter the empty space left by the burned out wax. So Jesus Christ also suffered, being made perfect through the things which He suffered, but He suffered far more than we suffer for His sake, for He endured Calvary that He might make possible the infilling of our lives with His Holy Spirit.

*Some inlays are left in the fire longer than others, so many Christians suffer greater afflictions for the Lord's sake. But some day we shall see that our lives will shine like the gold inlay, after it has been perfectly molded.*—Anna Cederlund Kurkowske, in *The King's Business.*



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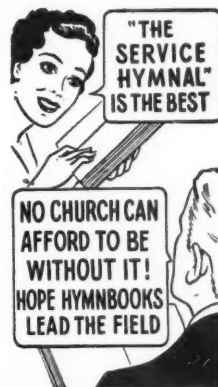
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# Practical and Perplexing Questions

★ Nathan J. Stone



The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender.

—P&PQ—

## HE DESCENDED INTO HELL

W.R.A., Etowah, Tenn.

**Questions:** (1) Does the phrase "he descended into hell" simply mean the burial of Christ's body in the grave? (2) If His soul went into hell, what was His mission?

**Answers:** (1) The phrase "he descended into hell" is considered by some to have been later inserted into the Apostles' Creed to combat a heresy which denied that the Lord Jesus had a soul. The scriptural basis for this article of the creed is Acts 2:27 and Ephesians 4:8-10. In the original tongue the word hell is Hades. The Hebrew equivalent of Hades is Sheol, which is translated in the Old Testament by the words hell, grave, and pit, although the Revised Version uses Sheol invariably. Hades or Sheol is said to be the place of the departed dead in the Old Testament containing separate divisions for the just (Paradise) and unjust dead, between which was an impassable gulf (Luke 16:22-26).

(2) It is considered that the Lord Jesus descended into Hades while His body lay in the grave to minister to the "spirits of just men made perfect"; from whence many emerged as a sort of first fruit of the resurrection (Matt. 27:53), and from whence also He "led captivity captive" (Eph. 4:8). It is thought by some that He descended into Hades also as part of that death (for sin) which He tasted for every one (Heb. 2:9); and to formally announce His conquest of all powers and realms and to take possession of the keys of both death and Hades.

—P&PQ—

## ASH WEDNESDAY AND LENT

E.H., Highland Springs, Va.

**Question:** Are Ash Wednesday and Lent found in the Bible, and why are they observed?

**Answer:** Ash Wednesday and Lent are not found in the Bible as institutions. Ash Wednesday is the first day of Lent, and its ceremonial is a symbol of penitence. Lent is a forty-day fast preparatory to Easter. The primitive Church after Paul's time took over the custom of fasting from Judaism. The Lord Jesus did not condemn fasting (Matt. 6:16), but rather hypocritical fasting. Lent was instituted about the beginning of the fourth century during a time of great persecution, and was extended to forty days on the analogy of the forty days' fast of the Lord Jesus (Matt. 4:2; Exod. 24:18; I Kings 19:8). The actual fasting has practically disappeared, but it is sup-

posed to be a period of self-denial and more solemn contemplation of the sufferings of Christ and His death on the cross. Conceivably it could be a help to Christian people in this respect, but most believers consider that the same end can be achieved without these observances.

—P&PQ—

## PAUL'S CONVERSION

A.E.S., Chicago, Ill.

**Question:** Was Paul saved before the vision on the road to Damascus, and does Philippians 3:6 support such a view?

**Answer:** It may be safely said that Paul was not saved before the vision on the road to Damascus. It is quite likely that a conflict had been going on within him for some time, but it is difficult to see, in view of his mission to Damascus, how he could have been a saved man before this. As for his being found blameless "touching the righteousness which is in the law" (Phil. 3:6), he is speaking here, no doubt, of all the ceremonial as well as spiritual requirements of the Judaism he had once known and practiced. Such righteousness he would now regard in the light of such passages as Job 42:5, 6; Psalm 51:5; Isaiah 64:6, and he contrasts it in the same passage (Phil. 3:9) with that righteousness which is from God through faith in Christ (see also Rom. 10:3, 4).

—P&PQ—

## THE SEALS OF REVELATION 6

W.C.A., Pine River, Minn.

**Question:** Will you please give the meaning of the seals and horsemen of Revelation 6?

**Answer:** The most generally accepted meaning of the sixth chapter of Revelation is as follows. We believe the events depicted here to occur after the rapture of the Church. The first seal concerning the man on the white horse refers to a conqueror (not Christ) who seeks world-wide conquest and dominion. The red horse of the second seal refers obviously to warfare and bloodshed, perhaps here in the sense of rebellion and civil war. The black horse of the third seal refers to famine and scarcity; while the pale horse or, to use a more vivid term, the livid horse of the fourth seal refers to the desolation and death caused by plague and pestilence. The fifth seal reveals the martyrs under the altar, and refers, it is most commonly thought, to those witnesses among Israel who will have suffered martyrdom (Matt. 24:9-28). The sixth seal interpreted figuratively (see Matt. 24:30) refers to a convulsion among all classes of mankind, the overturning of the foundation of authority in the world and the filling of all minds with great fear. It is a time of

the culmination of the rejection of Christ and of apostasy.

—P&PQ—

## PETER AND ROME

L.T.D., St. John, N.B.

**Question:** On what is the claim based that Peter was the founder and first pope of the Church of Rome (Matt. 16:18)?

**Answer:** Peter's presence in Rome is supported only by tradition. Paul's Epistle to the Romans, written about A.D. 58, contains no mention whatever of Peter. This is strange indeed, if it were true that Peter founded and presided over that church as its bishop for some twenty years, as it is asserted. The opposite is far more likely, especially in view of Paul's repeatedly declared principle not to build on another man's foundation or to encroach on another's sphere of labor (Rom. 15:20, 21; II Cor. 10:15, 16). Had Peter been present or influential in Rome, even as late as when Paul went there bound, we might have expected some mention of it in Acts 28; Colossians 4, and other passages. As to any primacy in Peter based on Matthew 16:18, it is certainly contradicted by Peter himself in such a passage as I Peter 5:1-4, in which he calls himself a fellow elder. Peter was never a bishop or pope in the sense that Rome later claimed for him, nor would he have desired it. The third bishop of Rome, Clement, knew nothing whatever of Peter as a founder or first bishop of that Church, and makes much more of the apostle Paul in one of his writings.

—P&PQ—

## FAITH AND WORKS

Beaverton, Mich.

**Questions:** (1) How can the justification by faith in Galatians 3 be reconciled with the justification by works of James 2? (2) Does not Matthew 5:38-48 teach pacifism as the proper scriptural attitude for the Christian?

**Answers:** (1) There is no contradiction between Galatians 3 and James 2. James does not teach justification by works, but sets forth the necessity of good works as the outward evidence of our faith before men. Thus in 2:18 he says, "I will show thee my faith by my works. In verse 22 he declares that in Abraham faith went together with works and was evidenced by it; and in verse 24 he simply implies that we may well doubt the presence of faith if not evidenced by good works (see Eph. 2:10; Gal. 5:6). (2) Matthew 5:38-48 and its context was uttered (a) to correct evil practices of the day, and (b) as principles of conduct, in the practice of which we believe discrimination should be exercised. They

certainly do not contradict or abrogate our duties and responsibilities as members of the state, which the apostles clearly and definitely laid down (Rom. 13:1-7; Titus 3:1; I Pet. 2:13-17). There is no reference here to the collective action which governments must take for the good of the state. Here are principles for the individual within the limits of duties and responsibilities as a citizen and also within the limits of wisdom. To be consistent the one who makes this the basis for pacifism should *never* resist violence (Matt. 5:39), *never* go to law (v. 40) and should resist *no* imposition (vv. 40-42), an indiscrimination which would in many cases encourage lawlessness, and sin against others. On the basis of the above and many other scriptures, pacifism may rather be shown to be unscriptural.

—P&PQ—

### PRAYERS AND ANSWERS

T.E.M., Decatur, Ill.

**Questions:** (1) Will you please explain Matthew 18:19; 21:22; 7:7. Are these promises for the disciples only? (2) Has the day passed for answered prayer; so few seem answered?

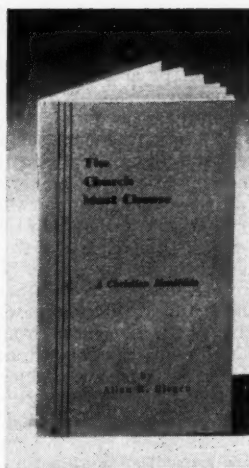
**Answers:** (1) Matthew 18:19 refers to the united action of a responsible believing body; not to the disciples alone, but to the *Church*. The question of authority, or the action of an authoritative body, seems to be in view here. Even with regard to the "two or three" (v. 20), it is not so much personal desire or need, as the will and glory of God. Restoration of offenders and the matter of discipline are the background, and even the "anything" (v. 19) probably refers to this. The context of Matthew 21:22 teaches us that the boundless power of God is available for the answering of the prayer made in faith believing. This promise is not limited, but the privilege of every believer. Matthew 7:7 is related to what precedes, which is a warning against false or harsh judgment and mistaken zeal. It concerns the relationship and attitude of believers to each other and to the world. The believer is encouraged to pray for every good gift that will help him in his life of faith, and for wisdom in his service to God and his fellow men.

(2) It is unthinkable that the day of answered prayer should have passed. There is no time or age limit to the many exhortations both in the Old and New Testaments to pray and importune God (Isa. 62:6, 7; Jer. 33:3; Rom. 12:12; Eph. 6:18; Phil. 4:6). Wonderful answers to prayer are precious experiences of believers to this day and certainly are not uncommon. Sometimes, it is true, answers are withheld, as in the case of Paul (II Cor. 12:8, 9). Some prayers (which are little more than the clamorings of the flesh) are permitted or granted in anger, as with Israel in the wilderness (Num. 11:31-34). Sometimes conditions of faith, life, and of the will of God are not met. But certainly prayer is answered, and the promise is to us all (John 14:12-14; 15:7; 16:23-27; I John 5:14, 15).

★

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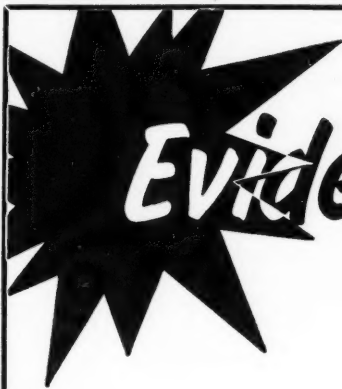
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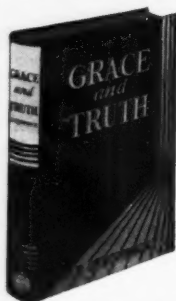
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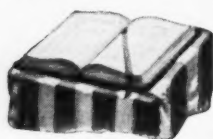
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## Cure for Troubled Hearts

(Continued from page 399)

ential knowledge of the actual workings of God in the human personality in administering comfort. The omnipotent God actually permeates the personality of the believer, refreshing, strengthening, and comforting him. Jesus says, "My Father will love him, and we will come unto him, and make our abode with him" (John 14:23). Something like this must have been in Paul's mind when he said, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3, 4).

It is our high privilege and solemn obligation to open our personalities to God and thus experience His life in us. This is the explanation of the amazing courage and matchless poise of God's saints through the ages, as in the crises of life they demonstrated the reality of God in them.

Dear troubled heart, consciously and deliberately take your stand upon the truth of God's providence as set forth in Romans 8:28. Though you may have bitter experiences through your life, though your hopes may again and again be crushed, and even though your ways may frequently be shrouded in darkness, you will find that after you are far enough away from your experiences to form a proper perspective, your greatest disappointments will have been His most gracious appointments.

THEN THERE MUST BE A belief in Christ (vv. 1-3, 6). There must be belief in Christ as absolutely divine in order that the heart may be calm in a troubled world. Belief in Christ as a mere man is inadequate to stabilize the soul. Belief in Him as a great teacher, or as the originator of a lofty system of ethics will not do. There must be belief in Christ as God's Son who became incarnate in order that He might be the mediator between God and man (I Tim. 2:5). Through the incarnation the Son of God identified Himself with man, becoming man's surety in obedience and suffering. He gave Himself a ransom for all. He is thus the only way to God. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). All who come to God through Him are forever saved.

Christ declared that in the heavenly Father's house are many mansions, or abiding places, and that He was going there to prepare a place for His disciples. Heaven is a prepared place for a prepared people. He assured His disciples that He would come again and receive them unto Himself in the Father's house. The thought here is the same as in I Thessalonians 4:16, 17, where it is declared that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive

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and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The righteous dead shall be resurrected and caught up with living believers to be forever with Jesus in the heavenly Father's house. There will be no more separation of loved ones.

This belief will have a most powerful effect in giving comfort to troubled hearts. Though pilgrims and strangers here, we shall be at home in the Father's house. With this hope, one can be calm and courageous in a time like this when the destructive forces of war are ravishing our homes, destroying our property, and separating us from our loved ones. Up from the battlefields of the earth will arise the bodies of believers who have fallen in combat. Even the sea shall give up the bodies of the saints who may have been sent to the bottom through the deadly influence of the dive bomber and the submarine. Real comfort will come to those who possess this blessed hope.

IN THE THIRD PLACE, WE NOTE the promise of the Comforter (vv. 15-17).

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The word "comforter" here means one called to the side of the believer to sympathize, sustain, and comfort him. The peculiar mission of the Holy Spirit, who is this Comforter, is to make actual the presence of Christ, and is, therefore, able to take the things of Christ and show them unto the believer. The indwelling of the Holy Spirit in an advance of His work upon regeneration. Every saved person, therefore, has the Holy Spirit dwelling within him. The work of the Comforter is more than furnishing a basis of mental repose. He not only furnishes an ideal, but as the Comforter He stands beside every believer, sympathizing and actually helping him.

FINALLY, WE HAVE Christ's legacy of peace (v. 27). The purpose of this legacy is to sustain the disciple in times of stress and strain. Christ not only appears as an effective Comforter by creating mental poise, but He actually bestows upon the believer His own peace. Christ, the perfect One, conformed His life to God's will, and there is imputed to the believer the provision of His obedience. Christ lived a sinless life. His being

was absolutely in harmony with God's righteous laws. This, therefore, is a vicarious peace, the heritage of every properly instructed believer.

Christ's interest in the believer is more than that of well-wishing. It is the actual bestowment of the peace and harmony which He Himself possessed. The one whose life is hid with Christ in God has imputed unto him the harmony and peace which Christ enjoys. This is not only the peace with God, but a harmony with the whole universe. The one who has actually received this legacy is able to live the life of freedom from mental agitation because he knows himself to be in perfect accord with God.

"Peace, perfect peace, in this dark world of sin?

The blood of Jesus whispers peace within.

"Peace, perfect peace, with sorrows surging round?

On Jesus' bosom naught but calm is found.

"Peace, perfect peace, with loved ones far away?

In Jesus' keeping we are safe, and they.

"Peace, perfect peace, our future all unknown?

Jesus we know, and He is on the throne.

"Peace, perfect peace, death shadowing us and ours?

Jesus has vanquished death and all its powers."



## I Have Found It Pays to Visit (Continued from page 406)

the homes and hearts of the people will soon drift into a lazy mood. He adopts "getting-by" methods.

(2) The relation between pastoral visitation and church attendance:

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The preacher who does little calling will not find the people calling on him when in trouble. Many people are timid and afraid to talk with ministers. This is not the case when he talks with them in their homes.

(3) The influence of pastoral visitation upon the pulpit:

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429

# INTERNATIONAL UNIFORM Sunday School Lessons\*



March 14

## IN THE UPPER ROOM

John 13:12-20; 14:1-6

**Golden Text:** *Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.*—John 14:6.

**C**ALVARY and crucifixion were just ahead. Jesus gathered His disciples for a time of communion and instruction as they spent their last evening together. On the morrow would come betrayal, but now they and their Lord were together in the upper room.

But even here strife and dissension had apparently come in. There was probably some difference of opinion as to who should have the places of honor. To teach them the virtue of humility Jesus gave them an example, after which He continued with the precious counsel and prayer which are found in John 14 to 17.

Our lesson presents three things which our Lord gave to His disciples, and to us (see John 17:20).

### I. His Example—"Do As I Have Done" (13:12-20).

The act of Jesus in washing the disciples' feet placed Him, their Lord and Teacher, on the level of the most menial servant. It was an astonishing thing that He did, lowering Himself below their level to serve them.

His application of the object lesson was equally startling. "Ye call me Teacher and Lord, and ye say well," said He. Then as learners and servants He required of them the humility which would make them eager to do lowly service in His name.

There are more than enough folk who are willing to do the nice, pleasant things in the church, where they will be given recognition and praise. All too scarce are those Christlike folk who will serve in the hidden places where darkness, suffering, disease and sin make the natural man recoil in distress or fear.

Thank God that in every age and among all peoples there are such sacrificial servants of Christ. They indeed are the light of this dark world.

### II. His Assurance—"If I Go I Will Come Again" (14:1-3).

Following His resurrection Jesus was to go to the Father. He wanted them to be prepared for that time by making known to them the fact of His coming again. In that day His own shall be received unto Himself to abide with Him forever.

The second coming of Christ is not a strange doctrine held by little groups of people who are riding a theological hobby. It is one of the most blessed truths of

Scripture. The hope of the Christian—yes, the only real hope of this disordered world—is the coming of Christ to reign. The New Testament is full of plain and helpful teaching on this subject.

While we await his coming, then, is there any encouragement for us as the burdens bear down and the way seems long? Yes, He says, "Let not your heart be troubled" (v. 1). There is little question that this passage has comforted more people than any other word in Scripture.

Countless bewildered and broken souls in all lands and times have here found the steadying assurance of the one who has the power to give them rest and comfort.

There is good foundation for their composure of heart in a troubled world. They believe in God, and in Christ, who is one with the Father. Here is real security—infinity superior to aught the world can give.

Then at the end of the road are the eternal dwelling places. What they are like is sufficiently revealed in the fact that they are in the Father's house. How shall we reach them? That is our last point. We have—

### III. His Guidance—"I Am the Way" (vv. 4-6).

To Christ's declaration that they knew the way, Thomas responded with a request for a definite statement. He wanted to be sure, and Christ responded by reminding him that He, their Lord, is the "way, the truth, and the life." Surely there could be no more complete provision for the guidance of the heavenly pilgrim.

Christ is "the way." If one takes the right road he will reach the right destination though he "cannot at first see it clearly. Perhaps this is the commonest mistake of the Christian. He frets too much about what lies ahead . . . and not enough about taking the right road" (Lesson Commentary).

He is "the truth." He is the final and complete revelation of God, and is therefore the One who will lead all those who walk the way by faith into the fulness of the truth. To know Christ is to know God.

He is "the life." He is life, and He alone can give eternal life to man. There is none other to whom man may turn for life, but in Christ it is found, and from Him it may be received by faith.

We have only touched the briefest beginning of what took place on that remarkable evening in the upper room. It was a time of richest spiritual significance, of dark betrayal, but also of closest communion. We continue next Sunday.

March 21

## OUR LORD'S INTERCESSORY PRAYER

John 17:1-8, 18-26

**Golden Text:** *"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."*—John 17:11.

**T**HERE are some times and places so sacred that one is instinctively hushed into reverent devotion. When Christ prayed in holy intercession (as recorded in John 17) on the night before His suffering His disciples must have been lifted into the very presence of the Eternal One. It was a holy experience.

He prayed for Himself, but even more did He pray for His believing followers. To know that someone is praying for us is indeed an anchor in a time of storm, a strong help in the hour of conflict or of service for Christ.

But to know that the Master prayed for you and me—that is enough to send us, like the disciples of old, out to face an unbelieving world in His conquering name. He prayed for Himself—and He prayed for me!

### I. He Prayed for Himself (vv. 1-8).

He looked up and said, "Father," and then He was ready to pray. So close was He to God that there was just this simple recognition of their communion. In Christ are we not as close as He? How precious to be privileged to turn the eyes of faith upward and speak to Him, anytime, anywhere, and in every condition or circumstance of life.

What did Jesus ask for Himself? At first thought it seems a little unusual that He asked

1. For Recognition of His Divine Glory (vv. 1-5).

Why would He who had just given the disciples an example of and an admonition to humility desire to have His glory manifested? Be sure it was not a matter of selfish pride. He had finished His work (for He counted redemption as complete throughout His prayer), and now the glory which He laid down when He came to earth (Phil. 2:6-8) was to be resumed.

He wants man to see Him now not only as the compassionate Son of man, but the glorious Son of God, able to save. It is right that the glory of Christ should be magnified and recognized by the whole creation. He is worthy!

His second prayer was:

2. For the Manifestation of His Grace (vv. 6-8).

The Father had given Christ the heart devotion of those who believed in Him. Note that their faith rested on the name of God (v. 6), and upon His Word which

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had come to them and to us through Christ.

He recognized their position and standing in Him and established it before God and man. He then prayed for them (read vv. 9-17) that they might be kept in an evil world as a testimony to the grace and power of God in the human heart.

This leads to His intercession for all believers.

### II. He Prayed for All Believers (vv. 18-26).

Christians are not simply the avowed adherents to a particular form of belief, they are "sent" ones. As the Father sent Him into the world, "even so send I them unto the world," said Christ.

Christ has gone to be with the Father, but He has left those who believe in Him as His witnesses, His representatives. For this they need holiness. He prayed:

#### 1. For Their Consecration (vv. 18, 19).

For their sakes He consecrated Himself. Surely if He needed it, we do far more. It is not only His will for us, but His prayer. How wonderfully that prayer was answered we see as we look back over the intervening nineteen centuries, from His immediate disciples on through the martyrs, the missionary pioneers of all ages, the faithful preachers and teachers of the gospel, yes and "livers" of the gospel too. He knew, He prayed, God answered. Are you in that blessed host of consecrated believers?

Then He prayed on and we see something more of the desire of His heart for His disciples as He asked God

#### 2. For Their Unity and Glory (vv. 20-26).

There is a refreshing simplicity about the Christian faith which is utterly different from all the complications which man has prepared and superimposed upon it. Essentially it is a matter of God having sent His Son into the world to be the Redeemer of men. He and the Father are one, He and His followers are one, and so we are all one. We who today believe are included (read vv. 20-23).

This is an inward unity of the Spirit, not an outward union of organizations. The answer to our difficulty is not the dissolution of denominations (although there do seem to be far too many subdivisions, too), but the uniting of all groups in a oneness of love and devotion to Christ, and a united emphasis on the gospel.

There is something more here. This unity puts Christ's followers into the place where His glory may be revealed in and upon them. It is His prayer that we should behold in our Saviour the glory which God had given Him because He loved Him before the foundation of the world.

This transforming experience is described by Paul in II Corinthians 3:18 when he says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."

How wonderful it is to be a child of God and a follower of Christ, to be included in His prayer. Any unbeliever who reads these words may believe now and on the basis of verse 20 be included in that blessed and favored circle.

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John 20:19-31

Golden Text: *I am alive for  
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I. From Fear to Gladness (vv. 19, 20).

Their eyes had been upon their enemies and they were afraid. Now they "were glad, when they saw the Lord." We need to learn that lesson. If we look within we are ashamed and discouraged. If we look around us we are confused and fearful. If we look to Christ we are glad and strong.

Notice that their joy was not based only on an emotional impulse. They saw Christ in His resurrection body—the very One who had died. The evidence was there before them. Now they could understand the things He had said to them. The whole realm of spiritual truth was now in focus again, and they were glad. So are we when we really see Christ.

II. From Weakness to Strength (vv. 21-23).

The disciples who were called to be witnesses for Christ had lost their testimony when He died on the cross. Unbelief and discouragement had so weakened them that they were in hiding instead of being out proclaiming His truth.

Now the risen and victorious One sent them forth with the Father's blessing. They were empowered by the Holy Spirit, and given great authority (v. 23). Note that it was given not to one man or to the leaders, but to all the disciples. It was "a declarative right, and it belongs to every true disciple. Those who have received the gift of the Holy Spirit are in a position to declare to men that their sincere repentance brings forgiveness" (Douglass). The opposite is also true.

III. From Doubt to Faith (vv. 24-28).

Thomas, who had doubts and who cultivated them by his stubborn attitude (v. 25), did himself and his brethren a serious disservice by being absent from the meeting on the evening of the first Easter Day. When he did appear he had only doubts to contribute. Let those who make a custom of absenting themselves from the place and hour of service beware lest they do likewise.

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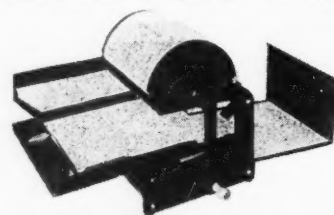
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fore him, the heart of Thomas leaped the chasm from doubt to faith in one cry of complete devotion (v. 28).

It is significant that down through the ages many doubters have been won to Christ by the proof of the resurrection of Christ, which is by the testimony of historical scholars "the best authenticated fact in all history." The risen Christ stands before men today and says, "Be not faithless but believing." May many respond with Thomas, "My Lord and my God."

### IV. From Death to Life (vv. 29-31).

Christ arose from the dead not just to show that He had power to do so, but, as Paul puts it, "for our justification" (Rom. 4:25). The reality and dependability of the entire plan of salvation hinged on the return of Christ from the dead. Had the grave held Him, His claims of deity and of the ability to forgive sin would have been entirely discredited. Because He lives we shall live.

The experience of regeneration is therefore likened in Scripture to a passing from death to life (John 5:24). Thomas saw the Lord, and believing, passed from doubt to faith. We cannot see Him now, but we have the blessed privilege of believing and thus receiving life (vv. 29, 31).

This was the message which the now radiant and empowered disciples went out to preach. The Book of Acts tells us how effectively they did it, and shows how much of their preaching centered on the fact of the resurrection.

The command and the commission was not to them alone, but also to all of us who believe in Christ. May God take out of us the fear of man, overcome our weakness, and send us out with renewed faith to make this life-giving message known to our fellow men.

April 4

## PETER AND JOHN BECOME DISCIPLES OF JESUS

John 1:29-42; Mark 1:16-20

Golden Text: *And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.*—Mark 1:17.

**P**ERSONAL faith in Christ is the heart of Christian experience. Since persons are won by other persons it was vitally important that the Lord choose the right disciples at the very beginning of the Church. Outstanding among the twelve disciples were Peter and John, whose lives and letters we study during the next three months.

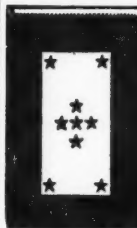
The manner in which they became disciples is of unusual interest—and is instructive as well. We will observe that our Lord is working in much the same way on the Peters and Johns of our own day. They came to Him by way of

I. Testimony—They Heard About Jesus (John 1:29-34, 41).

John, who modestly refrains from naming himself (v. 40), heard about Jesus from John the Baptist. His testimony is notable for its pointed presentation of Christ, and its unmistakable desire that they follow Him. John was an impor-

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tant man with a vigorous message, but he recognized that his only real business for God was to point men to Christ. He enjoyed having men follow him, but only that he might lead them to Jesus.

In doing Christian work we should learn so to bear our testimony that we may magnify Christ, and not ourselves. We must be careful to win men to Christ, and not to ourselves or our cause or church.

Peter was brought to Jesus by His brother Andrew. Andrew was a quiet, modest man of whom we do not read that he preached a single sermon. But he did do personal work (see John 6:8,

9; 12:21, 22). He has been called "Andrew the finder." May "his tribe" increase. We need more like him.

Hearing about Jesus is not enough. There must be the next step, the indispensable personal meeting with the Lord.

## II. Experience—They Saw Jesus (John 1:35-39, 42).

The necessity of a personal experience with Christ is so clearly stated in Scripture that one can only marvel that it is so neglected in many churches today.

Neither John the Baptist nor, later, Andrew was content to tell about Jesus. They brought John and Peter to the

Lord. John said, "Behold the Lamb of God" (v. 36); and Andrew "brought him to Jesus" (v. 42). These sum up the soul-winner's duty. We must bring our family, our friends, yes, the stranger with whom we deal, into the presence of Jesus.

He will look into their eyes and into their souls and see in them all the gifts and graces which may make them useful to Him (v. 42). John was the brother of James and Peter the brother of Andrew—just two humble fishermen in the sight of men. But Jesus saw in them two of the most useful men who have ever lived. Let us give Him a chance to deal with our friends and acquaintances.

Hearing and seeing are both excellent, but they lack one final step—and here it is—

## III. Action—They Followed Jesus (John 1:40; Mark 1:16-20).

First of all they followed Jesus in becoming believers on Him as the Messiah. That experience of John's we find in John 1:40, and of Peter's (by inference) in verse 42. There is no salvation apart from that act of the will which follows a knowledge of Christ.

In the passage in Mark we find Him calling them to leave their secular calling as fishers of fish to follow Him and become fishers of men. Before they could become what He wanted them to be, they had to do something—rise up and follow Him.

Their unquestioning response indicated their faith, but, more than that, it showed that they were the kind of obedient men who could be used of the Lord. Jesus might have called His disciples from the learned and the mighty. But one wonders whether they would have been willing to respond without argument, and to learn of Him without prejudice or preconceived ideas of theology.

God must often pass the mighty and the noble of this world, and call those who are foolish enough to believe Him and obey (read I Cor. 1:17-29). The reason is given there—"That no flesh should glory in his presence." The glory belongs to the Lord, not to His servants.

Because they did obey they became "fishers of men." He led them, trained them, encouraged them, blessed them, and used them.

A disciple is a "learner," but he is learning for a purpose. Learning for its own sake, as an ornament or a selfish pleasure, is always a sad thing, but with the disciple of Christ it *cannot* be that if he rightly knows Christ.

The disciple is to win other disciples. That is the very heart of Christian witness. John the Baptist was their example. He said, "I have seen and borne witness that this is the Son of God" (John 1:34)—and he brought them to Jesus.

There is a need of a revival of personal soul-winning today. Some Christians are active in this blessed work. Others should be. Many churches have a Fishermen's Club, made up of soul-winners. Other churches could profit by their example. But above all, let the individual Christian be about the Lord's business as a fisher of men.

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## The Last Frontier

(Continued from page 405)

It is a matter of great difficulty for an untrained ear to distinguish these tones, inflections, and noises, and still more difficult to reproduce them. The new science of phonetics overcomes this difficulty by training the ear to distinguish a wide variety of such sounds, and also by training the organs of speech to reproduce them, and thereby saves the translator years of laborious effort. It also provides the means for setting up an alphabet for creating a written language out of a savage dialect.

But the science of linguistics goes still further. Besides developing the ability to distinguish primitive speech sounds and reproduce them, the linguist must be able to differentiate between sounds which are essential to meaning and those which are merely individual variations of the speaker. This analysis of the significant functions of speech sounds is called phonemics, and is highly important in alphabet building and grammatical analysis for reducing a primitive tongue to written form.

There are as yet only two or three graduate schools where this new and specialized subject of scientific linguistics may be studied. But for the past eight years a school has been growing up, devoted entirely to linguistics as a basis for Bible translation into the thousand tongues which still lack the gospel. It is therefore rapidly coming into prominence as a unique modern agency for evangelizing the world.

This project of founding a special school of linguistics to train Bible translators was inaugurated in 1933 by the joint efforts of two men, the late L. L. Legters, who was for many years the field secretary of the Pioneer Mission Agency of Philadelphia, and W. Cameron Townsend, who had fifteen years' linguistic experience among the Indian tribes of Guatemala. The language school started in 1934 in a small cottage, with three students. The work grew rapidly, and it soon became apparent that its field was not to be confined to one group or even one country, but that its mission was world-wide. In the nine year period from its origin to 1942, it gave linguistic training to more than 270 students, and from this group missionaries have gone out under seventeen different mission boards to some fifteen different countries on four continents, including Alaska, Africa, China, Siam, Central and South America, New Zealand, and the Philippines. In addition to this general work, Camp Wycliffe has fulfilled its original purpose of organizing a group of young linguists, known as the Wycliffe Bible translators, for translating the Scriptures into the numerous Indian dialects of Mexico.

The practical value of this enterprise has been fully demonstrated by results.

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March, 1943

For example, a young couple without special training in language had gone out to an Indian tribe in Colombia, Central America, but found that they were completely stalled by the strange tongue. The Indian dialect was so complicated, with such weird sounds and curious grammar, that the task of mastering it seemed absolutely hopeless. After one term on the field, the young people returned to take the summer course at Camp Wycliffe. They went back to the field with a key to the language, and within a year were conducting Bible classes in the native dialect, and by the end of the second year, had completed the translation of the Gospel of Mark, which is now being published by the American Bible Society.

The latest development in the brief history of Camp Wycliffe is its move to the campus of the University of Oklahoma, Norman, Okla., where the school has all the facilities of a large modern university. University credit is given for the successful completion of its courses in linguistics, which include both introductory and advanced work in phonetics, phonemics, morphology of language, anthropology, and various specialized subjects.

The greatest power which God has entrusted to believers is the ministry of intercessory prayer. We have a personal responsibility for Christian missionaries like that of which Samuel spoke when he said, "As for me, God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12:23).

The story is told of a church which sent out a missionary and his family to the foreign field with the sacred pledge of support in prayer. He labored faithfully to fulfill his task, but everything went against him. Difficulties overwhelmed him, his wife died, and finally, sick in body and in heart, he was obliged to return. He came back unannounced, and shortly afterward went to a prayer meeting in his church and sat down in the back of the room where no one noticed his presence. Near the close of the service, he rose and told them who he was. "My efforts have met with complete failure," he said. "I tried hard, and I wondered why God let me fail. Now I understand. When you sent me out to the mission field you promised faithfully to sustain me with prayer. I have sat all through the service tonight without hearing a single prayer for your missionary. It is not I that failed; it is you who have failed!"

While the world is waging an all-out warfare of death and destruction, you may share in the eternal victories of the Prince of Peace. The duty and privilege of reborn Christians is to become channels through which God can effect His purpose of bringing light and immortality to light through His Son. Therefore, in these closing days of grace, when we look expectantly for the imminent return of our Lord in power and great glory, the burden of prayer and of material support for these who are actively completing the Great Commission rests upon us all, "that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28).

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# for Sermon and Scrap Book

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



## FIRE!

1. Comforting Fire (John 21:9).
2. Cleansing Fire (Isa. 6:6, 7).
3. Continual Fire (Mark 9:43).
4. Consuming Fire (I Kings 18:38).
5. Counterfeit Fire (Lev. 10:1).
6. Catastrophic Fire (Gen. 19:24, 25).
7. Coming Fire (II Pet. 3:10).

—Jim E. Stark.

## TROUBLOUS TIMES

### Psalms 50:15

1. People Invited—All.
2. Person Inviting—"Me," the Lord.
3. Prayer Implied—"Call."
4. Particular Time—"In the day of trouble."
5. Promise—"I will deliver thee."
6. Powerful Helper—God.
7. Prediction—"Thou shalt glorify me."

—Joseph Croft Dent.

## PARTAKERS

1. Of His promise in Christ—Salvation (Eph. 3:6).
2. Of the divine nature—Regeneration (II Pet. 1:4).
3. Of the inheritance — Competency (Col. 1:12).
4. Of the heavenly calling—Position (Heb. 3:1).
5. Of Christ's sufferings—Discipleship (I Pet. 4:13).
6. Of fatherly chastisement—Discipline (Heb. 12:6).
7. Of the glory—Prospect (I Pet. 5:1).

—Wesleyan Methodist.

## NOTABLE TWELFTH CHAPTERS

1. Genesis—Abram called.
2. Exodus—the Passover.
3. I Samuel—Samuel's Proclamation of the Kingdom.
4. II Samuel—Birth of Solomon.
5. I Kings—Division of the Kingdom.
6. Nehemiah—Dedication of the Rebuilt Walls of Jerusalem.
7. Ecclesiastes—"Remember Now Thy Creator."
8. Daniel — Remarkable Declaration Concerning the Resurrection (vv. 2, 3).
9. Matthew—Pivotal.
10. John—Pivotal.
11. Romans—Paul's Great Plea for Personal Consecration and Service.
12. Revelation—"The kingdom of God is come."

—Fletcher Sears.

## SALVATION IS ALL OF GOD

### Philippians 1:6

1. In its *Initiation*—PAST: "He which hath begun a good work in you."
2. In its *Continuation*—PRESENT: "Will perfect it."
3. In its *Completion*—FUTURE: "Until the day of Jesus Christ."

—J. H. Viser.

## A FUNDAMENTAL PREACHER

### Acts 8:5-8

1. The Right Message—Philip "preached Christ" (v. 5).
2. The Right Congregation—"the people . . . gave heed" (v. 6).
3. The Right Power—"unclean spirits . . . came out of many" (v. 7).
4. The Right Results—"there was great joy" (v. 8).

—Frederick P. Billings.

## THE UNCHANGING CHRIST

1. The Unchanging Essence of His Divine Nature—"for ever" (Heb. 13:8).
2. The Unchanging Blessing of His Eternal Salvation—"never perish" (John 10:28).
3. The Unchanging Character of His Heavenly Priesthood—"ever liveth to make intercession" (Heb. 7:25).
4. The Unchanging Effectiveness of His Glorious Power — "strengthened" (Col. 1:11).
5. The Unchanging Completeness of His Bountiful Promise—"yea and amen" (II Cor. 1:20).
6. The Unchanging Truth of His Wonderful Word—"shall not pass away" (Matt. 24:35).

—W. T. Forshaw.

## GLORIOUS THINGS IN THE GLORIOUS BOOK

1. God Is Glorious in Holiness (Exod. 15:11).
2. He Has a Glorious Name (I Chron. 29:13).
3. He Has a Glorious Arm (Isa. 63:12).
4. He Has a Glorious Right Hand (Exod. 15:16).
5. He Has a Glorious Voice (Isa. 30:30).
6. He Has Glorious Feet (Isa. 60:13).
7. His Is a Glorious Work (Ps. 111:3).
8. His Is a Glorious Gospel (II Cor. 4:4).
9. His Is a Glorious Rest (Isa. 11:10).
10. He Brings Us into Glorious Liberty (Rom. 8:21).
11. He Will Give Us a Glorious Body (Phil. 3:21).
12. His Church Will Be a Glorious Church (Eph. 5:27).

—F. E. Marsh.

## SAFETY!

1. *The Manslayer was Safe* from the avenger of blood when he stepped within the gate of the City of Refuge (Num. 35).
2. *Rahab was Safe* from Jericho's coming judgment the moment she put the scarlet cord in the window (Josh. 2 and 6).
3. *The Philippian Jailer was Safe* from the judgment due to his sins the moment he believed on the Lord Jesus Christ (Acts 16).
4. *Safety from Sin's Judgment* comes to the believer because the Lord Jesus has borne the full wrath and judgment of God for his sins (I Pet. 2 and 3).
5. *There is no Place for Safety* found outside of Christ for poor sinners. He is the true City of Refuge for sinful men (Rom. 8; John 3).

—Light and Liberty.

## THE CHURCH OF JESUS CHRIST

### Matthew 16:13-20

1. *The Nature of the Church*—an organism (I Cor. 12:13).
2. *The Head of the Church*—the risen Christ (Col. 1:17, 18).
3. *The Administration of the Church*—
  - (a) Members admitted by the Holy Spirit (Acts 2).
  - (b) Programs initiated by the Holy Spirit (Acts 13).
  - (c) All councils presided over by the Holy Spirit (Acts 15).
  - (d) All ministry guided by the Holy Spirit (Acts 16).
4. *The Worship of the Church*—
  - (a) Preaching by the Spirit (Luke 4:18).
  - (b) Praying in the Spirit (John 16:23).
  - (c) Singing in the Spirit (Eph. 5:18, 19).
  - (d) Giving by the Spirit (I Cor. 16:2).

—W. G. Foster, Jr.

## THE DEATH OF MR. LAZYBONES

Died—of spiritual inertia — Samuel Lazybones, Esq., on the 14th ult. The immediate cause of his death was paralysis of the spine, induced by long absenteeism from church. His last words were: "A little more sleep, a little more slumber, a little more folding of the hands to sleep." He was a prominent member of the Ancient Order of Adhesive Recalcitrants, and a large concourse of the order, in full regalia, followed his remains. The chaplain delivered an eloquent eulogy and said he had "passed on to rest."

—Western Recorder.

Moody Monthly

## THE WAY TO VICTORY

Shall some be carried through this war  
 "On flowery beds of ease,"  
 While others fight against the foe  
 On land, in air, on seas?  
 No! all must serve wh'er they are  
 If there's to be surcease  
 To tyrants' wars, enslavement camps,  
 Return of righteous peace.  
 There is no other way to win  
 The glorious victory  
 For God, our country, fellow men,  
 Justice and liberty.  
 Let one and all heed the command  
 On shore, in sky, on sea!  
 "Strike—till the last armed foe expires,"  
 And nations are set free!  
 —Harry L. Bowlby, in *The Presbyterian*.

## ABIDING THINGS

1. The Word of God (I Pet. 1:23).
2. The Will of God (Mark 3:35).
3. The Worker of God (I John 2:17).
4. The Wrath of God (John 3:36).

—Elmer E. Bloom.

## THE GUIDANCE OF THE LORD

There are three factors in the Lord's guidance, which, when they focus, lead to His conclusions; and these factors are the principles of His Word, the sanctified voice of the Spirit within, and the open door of providence without.

### I. Whom the Lord Guides.

He will guide the meek (Ps. 25:9). Two things characterize the meek; namely, docility of heart, and willingness of service.

### II. Where the Lord Guides.

1. Into the way of peace (Luke 1:79).
2. Into the truth of His Word (John 16:13).
3. On every side (II Chron. 32:22).
4. Beside the springs of His grace (Isa. 49:10).
5. In the wilderness of testing (Ps. 78:52).

### III. How the Lord Guides.

1. With the eye of His love (Ps. 32:8, R.V.).
2. With the counsel of His Word (Ps. 73:24).
3. By the servants of His choice (Acts 8:31).


### IV. When the Lord Guides.

1. Continually (Isa. 58:11).
2. Even unto death (Ps. 48:14).

### V. Why the Lord Guides.

For His name's sake (Ps. 31:3).

—Prophetic News.






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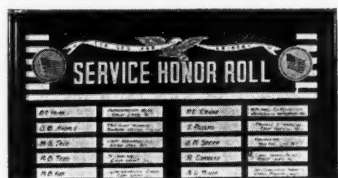
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**THREE WORKABLE PLANS FOR THE PROMOTION OF FAMILY WORSHIP**

Symposium I

1. I have occasionally preached an appropriate sermon, dwelling upon the need and value of family devotions, then putting on a demonstration in a prepared corner of the platform. A table, seated with chairs and furnished with "homey" articles, such as a lamp, vase, and, of course, a Bible. Gathering about me my family, and perhaps a guest, I proceeded to lead family devotions, asking the congregation to bow reverently for the prayer. At one demonstration we would kneel to pray, at another we would sit, showing that there was no set rule. At one we would sing a familiar hymn, asking all to join. This has proved very helpful.

2. For several years I have used as many copies of a helpful devotional monthly as would be taken, explaining how they were intended to be used as a guide and not to supplant the use of the Bible or of original prayer. These we send regularly to each of our boys in the national service. This plan has greatly stimulated and perpetuated this important institution of the home.

3. When new members are publicly received into the church a pledge to use the appointed means of grace can easily be made to include family worship. While emphasizing its importance to the new members, the entire congregation is reminded of its value.—James W. Davis, pastor Locust St. Evangelical Church, Terre Haute, Ind.

II

1. A husband and wife may use a Bible book, reading a chapter each day, or a good devotional book may be adopted instead. Where there are only two in the family, it has been found profitable for both to lead in prayer, following a prayer calendar giving a list of names for whom to pray. As the Lord answers, names may be checked and praise given.

2. For a small family, this plan has been used satisfactorily immediately after breakfast. A good monthly devotional guide, with consecutive reading of the Word, is followed. The names of denominational missionaries and those of faith missions are read, that they might definitely be brought before the throne of grace. To interest the child in the family altar, it has been found that a definite part should be given him. When very young, he may open the prayer period with a Bible verse, followed by a gospel chorus. As he grows older, he may in addition pray in his own childlike way, which is both strengthening and helpful to the parents. The worship is concluded with prayer by either parent.

3. In a large family, the following has been used after the evening meal. Daily comments on the Sunday school lesson for the following Lord's Day were read and discussed by either parent, after which each prayed. Older children might, in his plan, either read the comments or pray.—L. L. DeFlon, pastor, First Presbyterian Church, West Liberty, Iowa.

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# Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization, as well as city, state, and dates of the meeting.



**A**n old-time revival spirit was reported at meetings led by the Edward Vanderjagt Party at the Burr Oak Church, Albion, Ind. In addition to those who accepted Christ in the regular services, more than forty responded at the schools. The attendance and interest were exceptionally good. From Albion the evangelists went to Grand Rapids, Mich., to establish a Victory Center for men in service.

A successful campaign was conducted by Joe Morone at the Miller Road Community Church, Lansing Mich. E. A. Roloff, the pastor, writes, "There was a great number of decisions for Christ, and Christians were stirred and blessed." G. H. Roloff is associate pastor.

Guy W. Green was at the First Presbyterian Church, Creston, Iowa, for two weeks in January. Despite bad weather the attendance was good. At the last Sunday morning service the pastor, John Neuenschwander, received 12 new members, and baptized several infants. From Jan. 13 to 24, Mr. Green conducted a series at the First Presbyterian Church of West Bend, Iowa, where P. H. Eekhoff is pastor. Public schools were closed part of the time because of bad weather. In spite of 25 degrees below zero and a gale piling the roads high with snow drifts, the people managed to get out and good congregations gathered in the church nightly. The people worked and prayed. At the last Sunday morning service they had the joy of seeing 17 confess Christ and join the church.

Several decisions for Christ were made in the three-day conference held the first of January by Richard W. Neale at the Orthodox Baptist Church, Ionia, Mich.

"To the praise and glory of God there were 238 conversions and additions in the remarkable two weeks' revival in the Calvary Baptist Church, Alexandria, La.," writes Hyman Appelman. Mr. Appelman did the preaching and Shelby Collier led the singing. "Dr. Charles R. Shirar, the pastor," continued Mr. Appelman, "did an efficient job of preparing for the campaign."

Harry W. VomBruch spoke at the twenty-fifth annual Bible conference of the Evansville Rescue Mission, Evansville, Ind., where twenty-five years ago he helped Ernest Reveal begin the work. Dr.

William Evans and Dr. Walter Wilson were also on the program. There were many decisions for Christ.

During the first two weeks of January John Carrara led a series at the Champion Street Baptist Church, Bellingham, Wash. The meetings resulted in the salvation of souls and the return to the Lord of many who were out of fellowship with Him. The pastor reported that this was the most successful evangelistic effort in many years. The church auditorium was filled each night during the last week. Mr. Carrara addressed the ministerial meeting on Monday, also a mass meeting in Seattle sponsored by the Best Seller Committee, where six hundred people attended. Many came to the altar during the invitation.

The fifth annual Minnesota Fundamentals Bible Conference was held Feb. 22-26 in Minneapolis, with the day sessions in the First Presbyterian Church, and four simultaneous evening meetings held in prominent churches of the Twin Cities area. The speakers were Dr. Wilbur M. Smith, of Chicago; Dr. Rowan Pearce, of Philadelphia; and Evangelist Hyman Appelman, of Fort Worth, Tex.

Dr. J. C. Massee held a two weeks' meeting in January, in the First Baptist Church of Garden City, Mich., Ray E. Garrett, pastor.

Elden Farrar, pastor-evangelist of the Kankakee Gospel Tabernacle, Kankakee, Ill., reports that during the last three months souls have been saved, the Bible school has increased in attendance, and the building has been completely remodeled. The following took part in the dedication services: Bertram Betteridge, pastor of St. Anne Presbyterian Church; E. Klopfenstein, pastor of the Momence Baptist Church; Henry Short, pastor of the Bradley United Brethren Church.

D. C. Stucky, founder and superintendent of the Detroit City Rescue Mission, and father of O. W. Stucky, went to be with the Lord, January 26, after having served in city mission work for fifty-four years. Under his ministry 45,390 persons confessed Christ. The work of the mission will continue under the direction of Mr. Stucky's assistant, E. A. Ford.

## NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE OF CHICAGO

Jan. 3-10 Dr. Carl Armerding made sixteen addresses under the auspices of the Winnipeg Bible Institute, Winnipeg, Canada. Because of the illness of his wife, the meetings scheduled for Aurora, Ill., in the Park Place Baptist Church, had to be cancelled.

Jan. 3-10 Douglas Roe held an evangelistic campaign in the Evangel Baptist Church, Newark, N.J., where M. A. Darroch, formerly director of the Christian

Workers Bureau of the Institute, is pastor. The attendance, conversions, reconsecrations and restorations were very encouraging. The meetings for children and the services for young people were well attended and fruitful. Mr. Roe's return meeting in the Chelsea Baptist Church, Atlantic City, N.J., was held from Jan. 19-31. The pastor, C. E. Mason, Jr., is enthusiastic about the work of this evangelist and supports his efforts in every way. The campaign was marked with the work of the Holy Spirit.

## FUTURE ENGAGEMENTS For the Next Three Months

Harry O. Anderson—March, San Diego, Calif.  
Marion Beene—Mar. 30-Apr. 12, Kansas City, Kan.  
Gerald E. Bonney, "The Bonney Workers"—Feb. 28-Mar. 12, Wheeling, W. Va.; Mar. 14-28, Lynn, Mass.  
Russell M. Brouger—Feb. 21-Mar. 8, Williamsport, Pa.  
Jackie Burris—Feb. 28-Apr. 6, Louisville, Ky.; Apr. 11-25, Indianapolis, Ind.; May 9-15, Minneapolis, Minn.  
John Carrara—Feb. 23-Mar. 7, Seattle, Wash.; Mar. 8-12, Custer, Wash.; Mar. 14-28, Seattle, Wash.; Mar. 31-Apr. 18, Portland, Ore.; Apr. 25-May 9, Tacoma, Wash.; May 11-23, Warren, Ore.; May 25-June 13, Albany, Ore.; June 20-July 4, Lincoln, Nebr.  
Bronwen Davies Clifford—Mar. 1-14, Elyria, Ohio; Mar. 15-28, Cleveland, Ohio; April, Hollywood, Calif.; May, Wilmington, Del.  
Carl C. Harwood—Mar. 14-28, Belmond, Iowa; Apr. 4-11, LeRoy, Minn.; Apr. 18-25, Bloomfield, Iowa.  
Jubilate Trio—Mar. 1-14, Buffalo, N.Y.; Mar. 15-20, Quakertown, Pa.; Mar. 21-Apr. 3, Harrisburg, Pa.; Apr. 4-17, Youngsville, Pa.; Apr. 18-25, Findley Lake, N.Y.; Apr. 26-May 9, Jamestown, N.Y.  
R. J. Kees—Mar. 2-14, Hubbard, Ohio; Mar. 16-28, Grand Rapids, Mich.; Mar. 30-Apr. 11, Marne, Mich.; Apr. 13-25, Hazel Park, Mich.; Apr. 27-May 9, Dayton, Ohio.  
Arthur W. McKee—Feb. 28-Mar. 14, Minneapolis, Minn.  
F. J. Miles—Mar. 2-5, Dayton, Tenn.; Mar. 11, Elysburg, Pa.; Mar. 14-19, Collegeville, Pa.; Mar. 21-26, Crawfordsville, Ind.  
Albert Peterson—May 7-28, Chicago, Ill.; April-May 10, Petersburg, Va.; May 12-24, Tangier Island, Va.  
Sylvester Sanford—Mar. 15-28, Westfield, Ill.; Apr. 11-25, Peoria, Ill.  
Gipsy Smith—Mar. 7-21, Newark, N.J.; Apr. 4-25, Portland, Ore.; May 9-30, Tacoma, Wash.; Aug. 22-29, Winona Lake, Ind.  
O. W. Stucky—Feb. 28-Mar. 14, Findlay, Ohio; Mar. 21-Apr. 4, Pittsburgh, Pa.; Apr. 11-25, Carterville, Ill.  
G. E. Vinaroff—Mar. 1-14, Lima, Ohio; Mar. 15-28, Columbus, Ohio; Mar. 29-Apr. 11, Chillicothe, Ohio; May 2-16, Nashville, Tenn.  
Howard S. Williams—Mar. 1-14, Genevieve, Mo.; Mar. 22-28, Chattanooga, Tenn.; Apr. 11-25, Danville, Ill.

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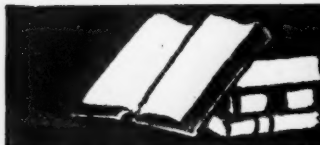
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# Book Notices

Any book favorably mentioned in this department may be ordered through the Moody Press, 153 Institute Place, Chicago.

★

**History of the Presbyterian Church of Rome, Pa., 1844-1942**, by Victor C. Detty.

This book will never have a wide hearing, nor can this department agree to review books written on local church history. But this volume has larger meaning in that this was the church and community of the great gospel song writers P. P. Bliss and D. B. Towner.

The book carries an interesting sketch of the Bliss life, as well as an account of the Bliss centenary celebration held at Rome, July 17, 1938. We could wish more had been written concerning Dr. Towner. Evidently the Towner name was well known in the community, for fifteen of that name are mentioned in the book. One section of the township is called Towner Hill. But the author seems to think it sufficient to sum up this life. "Daniel B. Towner, of this family, was a noted gospel song composer. One well known number is 'Trust and Obey.'"

The author has done an interesting piece of research in local history, and has made the book of service to those who might have some tie of relationship to that community by indexing the names of those mentioned.

234 pages. 5½ x 8 inches. Author, Wysox, Pa. W.H.H.\*

**At Ease!** by Raymond B. Drukker D.D.

Attractive titles, well written one-page devotional studies with a closing prayer in words of Scripture—these make up this interesting book. It is intended for use among young people, with those in the service particularly in mind. The writer has done his work well, combining careful thought and spiritual insight. There is not as much stress on regeneration as one might desire, the emphasis being rather on Christian character and conduct, but Christian young people will find this a useful book.

89 pages. 4½ x 7¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids, 75 cents. H.L.L.

**Hitler's Short Day**, by C. Gordon Brownville, D.D.

Taking subjects related to present-day war news and with unusual sermon titles, the writer draws lessons from biblical characters and applies them to leading individuals of our time. In each case, he leads up to a clear presentation of the gospel and an earnest appeal to the unsaved.

112 pages. 5 x 7¼ inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.L.L.

**Victorious America**, by H. A. Wood, B.A.

This is a book of decided interest and value in this present world of tragedy. Besides the preface, some of the important chapters are as follows: "The Guiding Light"; "The Hand of God in American History"; "Our National Security"; "What All Americans Should Know"; and "Streamlining Toward a Just World Order."

The author has an interesting style and he presents much valuable information. It is proper, however, to call attention to the fact that there is not much hope for a new world order except through the transformation of society through the regeneration of the individual. There is awaiting a most severe disillusionment for those who expect the desired world order to come out of the endeavors of unregenerated men. There is

\*Dr. Will H. Houghton

a glorious future awaiting the world, but that future is to be realized through the coming of the Lord Jesus Christ and the establishment of His kingdom in the world. 136 pages. 5½ x 7¼ inches. Author, Louise, Miss. \$1.50. P.B.F.

**Russia and Palestine in Prophecy**, by Col. F. J. Miles.

This pamphlet contains material which is often spread over a much larger amount of space. The reviewer has found it informative and stimulating. It is written in the author's characteristic style of directness and clearness, and ought to prove useful to inquirers into the realm of prophetic teaching.

28 pages. 5 x 7½ inches. Russian Missionary Society, Chicago. 25 cents. M.I.R.

**The Pastor's Ideal Funeral Manual**, edited by Noel J. Harmon, Jr.

The editor of this volume has done an exceptionally fine piece of work which one who ministers will appreciate. He gives the Protestant Episcopal, Presbyterian, and Methodist forms of service, together with an abundant selection of other material from the Old and New Testaments. Prayers, hymns, and poems are included. There is a well written section on professional conduct. All the material is carefully indexed under six headings. It is printed in large readable type.

224 pages. 4 x 6 inches. Abingdon-Cokesbury Press, Nashville. \$1.50. H.L.L.

**A Bible Verse for You to Learn**, by Dorothy Grunbock.

Teachers and parents of young children, here at last is the book of the year, or years, for you! A book you've long awaited! It was born of an urgent need to reach young children with the very simplest presentation of the eternal gospel expressed in terms of their own limited experiences and interests. Every word of Scripture and the accompanying explanations have been prayerfully pondered, that the text may be brief and concise, yet clear to young hearts and minds. Creation, God's love and care, personal acceptance of the living Christ of the cross, Bible reading, prayer and church attendance are all stressed. The lovely large colored pictures are the children's delight—bold, clear outlines uncluttered with detail, enabling them soon to "read" the verses as they do by means of the pictures. Every child should have a copy. A notable achievement it is for the producers.

16 pages. 8½ x 11 inches. Moody Press, Chicago. 25 cents. L.E.L.

**God Gave Me Eyes**, by Olive W. Burt.

Every detail in the make-up of this very attractive book reveals that the needs of young children have been successfully considered. It will surely accomplish its purpose of fostering early appreciation of God's good gift of the five senses, so often taken for granted, but without which they would be unable to enjoy the kaleidoscopic world about them. The twenty-four-line poem which comprises the text of the book is written as a whole on the last page. It expresses familiar blessings in children's own language. The rest of the pages illustrate from one to four of these lines, in beautifully colored scenes of sparkling children who are never quiet except when they are thanking God in the last picture.

22 pages. 8½ x 9 inches. Samuel Gabriel Sons, New York. \$1.25. L.E.L.

**Preaching from the Prophets**, by Kyle M. Yates, Ph.D.

The author has as his task the making available of the material of the Hebrew prophets. He aims to give intimate glimpses into the political, social, and religious back-

grounds of these servants of God, to discuss the literary qualities of the books and to derive spiritual values from them. The essential idea of the author is to be most heartily commended. He rightly proceeds on the assumption that the messages of the prophets, while applying primarily to their own age and nation, have a bearing on generations following, including even our own.

After an introductory chapter dealing with such matters as their names, the marks of a prophet, and the psychology of prophecy, he gives consideration to some seventeen different characters, extending from Moses to Malachi. The author's treatment of these several prophets is not of equal value. Upon some he has done very good work, while on others he has not done so well. Some vital matters he has passed over. One wonders why the Book of Daniel receives no attention at all. It would seem that this book has superlative preaching value. Then one wonders why the author raises a question as to the unity of Isaiah. He does not commit himself definitely to a viewpoint. What preaching value such a question could have is hard to imagine. Since preaching means the proclamation of the good news of salvation to a lost world, why should this critical question be brought into the limelight?

225 pages. 5½ x 8 inches. Harper and Brothers, New York, Broadman Press, Nashville. \$2.00. P.B.F.

**I Still Believe in God**, by Jacob A. Dell.

The author believes that faith in God is the integrating principle that gives meaning to human life. Life that lacks this integrating principle disintegrates. So the author, who is fully at home in the realm of modern science and philosophy, argues convincingly for the existence of God from natural evidences. He insists that this is not an attempt to rationalize faith, but rather an attempt to show that faith in God is "reasonable, satisfying, and desirable."

Dr. Dell has been professor of practical theology at the Capital University Theological Seminary since 1927, and is editor of the *Pastor's Monthly* and the *Journal of Theology*. He is also the author of several books.

256 pages. 5¼ x 7¼ inches. The Wartburg Press, Columbus, Ohio. \$2.00. W.F.

**Retold Tales from the Old Testament**, by Louise Ogan Biggs.

As a youthful reader, this writer felt that the historic and prophetic books of the Old Testament were an endless tale of wars and wickedness, Jehovah's wrath and human misery. As a consequence, her reading was limited largely to Psalms and Proverbs, as far as the Old Testament was concerned. She now offers these biographical sketches in the hope that they will augment the interest of young people in the Old Testament "as authentic history, and a storehouse of knowledge and wisdom." In certain cases, as with Vashti, she has made some imaginative contributions. Quotations and references from the Old Testament are accurately made. The subjects of these Old Testament stories retold for older boys and girls are interesting and vivid.

132 pages. 5½ x 7¼ inches. Dorrance and Company, Philadelphia. \$1.50. W.F.

**First Peter in the Greek New Testament for the English Reader**, by Kenneth S. Wuest.

In this volume the author has again demonstrated his ability to combine genuine, consecrated scholarship with clear, concise, understandable expression. Mr. Wuest possesses the teaching gift to an exceptional degree, and whether in the classroom or at the author's desk, it is characterized by sincerity and thoroughness.



A knowledge of Greek is not required to appreciate these studies. Nor does one need to have had formal Bible training to derive great benefit from this simplified, verse by verse Greek commentary on the English text. However, the advanced Bible student, the preacher and the teacher who delights in Greek exegesis will find in this book material for many an hour of deep and delightful study. As for example, the treatment of I Peter 3:18-22, concerning the interpretation of which there has been so much controversy. All will not agree with the conclusions set forth, but all must agree that the author has furnished much food for thought, and that there has been much dependence upon the guidance of the Holy Spirit in the composition.

A valuable feature of this work is a "fuller translation" of the Scripture text, using more words than a standard version, in order to bring out the richness of the Greek. This translation is excellent.

The First Epistle of Peter contains most practical truth for these present, difficult days, and one could wish that every Christian would secure a copy of Mr. Wuest's book; then read and reread it with his open Bible before him. Certainly this volume will be blessed with the wide circulation and reading which it so richly deserves.

134 pages. 5 1/4 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. W.P.L.

**Aunt Sitara's Pahoon See India**, by Mollie Baird.

Aunt Sitara's opening SOS from India to a group of young friends in Texas is no ordinary prosaic epistle, nor is anything else prosaic about the boys' and girls' lively experiences in India. The missionary's vivacity, high spirits, and imagination are contagious. So is her love and concern for India. In the form of the children's adventures, the author affords the reader, old as well as young, unusual insight into a land which is attracting world-wide interest today, a land which is difficult for the Western mind to understand. The children find out about styles of clothing, signs of caste, the role of cobras, worms and ants, widows, etc.; they attend Sunday school, a wedding, a feast celebration, etc. Though the pictures in this book are not large, they will surely be carefully scrutinized.

137 pages. 6 x 9 inches. Mathis, Van Nort and Co., Dallas. Cloth, \$1.50; paper, \$1.00. L.E.L.

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**Grand Rapids, Michigan**

March, 1943

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# Institute and Alumni

★ John R. Riebe



Many will appreciate this picture of Dr. Houghton with the late Bishop J. Taylor Smith and Rev. Charles T. Cook. Mr. Cook is editor of *The Christian*, London, England, and contributor of "London Calling," a regular feature in the "Monthly." The Bishop was Chaplain-General of the British forces during World War I. He spent most of his last year on earth in the service of the Moody Bible Institute. He went home to be with the Lord March 28, 1938.

## FACULTY AND STAFF ENGAGEMENTS

Wendell P. Loveless, Mar. 26-28, Bethesda Free Church, Minneapolis, Minn.

Ralph E. Stewart, Mar. 20, Russian Christian Church, 2127 W. Crystal St., Chicago, Ill.

## FROM FIELDS AFAR

C. John Buffam '37, and Mrs. Buffam (Eunice Scott '38) are at work among the Jews of Bombay, India.

Evelyn Woodward '40, attended a group conference in Mexico City of the Wycliffe Bible translators, with whom she is associated. She and a girl companion are now living temporarily in a colony at Hidalgo without post office or store, but offering more contact with the Chol Indians. Their permanent address is, Tumbalá por Yajalon, Chiapas, Mex.

Doris Needham '40, Lista de Correos Cuicatlán, Oaxaca, Mex., attended the Wycliffe conference at Mexico City. Then on trek with this directive: "Go to a hitherto unentered region, find a town, locate a house, find a teacher, fill in a list of some five hundred words and phrases . . . discover all available sources for securing food, fuel for cooking, etc., etc. These things the Lord accomplished right before our eyes in answer to your prayers."

John D. Van Kampen '39, and Mrs.

Van Kampen (Dorothy V. Westrom '39), Bocono, Edo. Trujillo, Venezuela, S. Amer., report they have attended a conference at Mérida and had fellowship with twenty-seven other missionaries, some of whom were former M.B.I. classmates; experienced their first earthquake; have started a class in child evangelism; and are thankful for three new Christian families giving support to their work at Bocono.

Jim Reay Willson '36, of Mid-Missions, Missao Velha, Brazil, S. Amer., describes a preaching mission which he and Mrs. Willson made on horseback to Porteirias, Brejo-do-Santo, and Macapa. Crowds attended the street meetings, and what is unusual, many women came. One of the latter expressed a desire for salvation. Many resist the gospel. Mr. Willson says sometimes he feels like Ezekiel did when he wrote Ezekiel 2:4, 5.

Emma Mathys '29, writes from the Africa Inland Mission station at Githumu, Thika, Kenya, E. Africa, a half degree south of the equator, "It has been so cold that I told the children in school to go home. It is our cold season (written July 6), and it is a damp, penetrating cold that goes all through one." Githumu is roughly seven thousand feet above sea level.

James Bisset '38, and Mrs. Bisset (Charlotte Pearsall '38), of the Africa

Inland Mission, have been transferred from the Masai station at Syabei, Narok, P.O., Kenya, E. Africa, to Kijabe. The Masai Bible school did not materialize, so a central Bible school at Kijabe, the headquarters station for the Kenya area, was decided upon, to which the Bissets are to have a relation.

Koven R. Smith '39, is assistant to the chaplain of the United States forces at Casablanca, N. Africa.

Robert Shermer '41, sailed Dec. 20 for missionary work in the Belgian Congo, Africa, under the Congo Gospel Mission. His family expects to join him after the war is over.

## STUDENTS OF OTHER DAYS

Lloyd Burdette '40, and Mrs. Burdette '40, are working among the Jews of Birmingham, Ala.

Alvin M. Bray '42, and Mrs. Bray '42, are located at the Jefferson Park Baptist Church, 5725 W. Lawrence Ave., Chicago, where Mr. Bray is serving as pastor.

John W. Kile '38, completed his college training at Hastings (Neb.) College, and is now a senior at the Dubuque (Iowa) Presbyterian Theological Seminary. Meanwhile he is pastor of the Federated Presbyterian Church, Lansing, Iowa.

Ralph H. Manchee '41, and Mrs. Manchee (Twila Engelhardt '42) now reside at Leoti, Kan., where the former is pastor of the First Baptist Church. Mr. Manchee was recently an assistant in the Institute Radio Department. Mr. Manchee was ordained at the Moody Memorial Church, Chicago, on Jan. 27.

Grace Kettenburg '33, as an aftermath of a serious illness several years ago, is now totally blind. She was one of forty pupils attending a first aid class at the Evangel Baptist Church, Newark, N.J., and became proficient in bandaging, artificial respiration, and other emergency techniques. On completion of the course she planned to assist in teaching new classes to be organized at the church.

Robert M. McNaughtan '02, came to the Institute from New Zealand, and has been a minister of the United Church of Canada until his retirement. However, he says, "I am quite busy preaching here and there, and giving messages over the air—forty times this year (1942)."

A. Donald Moffat '37, former missionary to Brazil, and for the last two years assistant pastor of the Walnut Street Baptist Church, Waterloo, Iowa, has resigned to engage in work for soldiers at Morning Cheer Center, Camp Dix, N.J. The center is a privately conducted ministry under the direction of Dr. George A. Palmer, founder and pastor of the Morning Cheer broadcast.

Arthur P. Sengpiel '22, is located at Fort Francis E. Warren, Wyo., where "during the past six months seventy per-

Moody Monthly

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sons have accepted Christ as Saviour." He reported a revival in his regiment, and he feels the greatest work of his ministry is being accomplished as a chaplain in the military service.

Leo Lyle '31, and Mrs. Lyle are asso-  
ciate members of the Rural Bible Mis-  
sion, with headquarters in Kalamazoo,  
Mich. Mr. Lyle reports that he gave a  
Bible story in eighty-four of the nearly  
a hundred rural schools in Van Buren  
County, thus reaching 1,650 children, only  
629 of whom have ever attended Sunday  
school. The Lyles also minister to two  
small rural church groups adjacent to  
Hartford, where they live.

Arthur F. Jones '29, of London, Ont.,  
has become pastor of the First Baptist  
Church, Niles, Ohio.

F. H. Sterne '18, pastor of the First  
Baptist Church, Endicott, N.Y., for the  
past nine years, reports a membership  
of 784, and an average attendance at the  
Sunday school of 615. Missionary giving  
has notably increased.

Thomas Clark '32, who for the past six  
years has been associate pastor of the  
Madison Avenue Baptist Church, Pater-  
son, N.J., has entered the employ of the  
Interstate Evangelistic Association, Inc.,  
New York, N.Y., where his work will be  
with refugee children.

Clare G. Dajoe '41, 458 Ledyard Ave.,  
Detroit, Mich. (formerly of Ocqueoc,  
Mich.), is assistant pastor of the Inde-  
pendent Fundamental Church, Detroit,  
of which Charles J. Fisher '28, is pastor.

Willard H. Perham '04, has retired  
from the ministry at the age of seventy-  
five, and is confined to his home at  
Shushan, N.Y.

Paul J. Hall '38, pastor of Calvary Bap-  
tist Church, Boonville, Ind., reports that  
each Sunday the number of chapters of  
the Bible read by his members is record-  
ed. During 1942 the reports indicated  
19,640 chapters read.

Gaylord S. Hamilton '36, and Mrs.  
Hamilton (Ruth E. Sabin '38), formerly  
of Lisbon, Iowa, are now located at 429  
Freeman Avenue, Topeka, Kan., where  
the former is pastor of the Seward Ave-  
nue Baptist Church. The Lisbon Feder-  
ated Church under Mr. Hamilton's lead-  
ership completed a building program, and  
sent to the field and is supporting a mis-  
sionary in Nigeria.

Howard J. Johnson '30, formerly of the  
Christian Church, Harristown, Ill., and  
for the past year and a half assistant post  
chaplain at Ellington Field, Houston,  
Tex., has been appointed post chaplain of  
the Army Air Forces Combat Crew  
School, Tarrant Field, Fort Worth, Tex.

William Russell '38, and Mrs. Russell  
(D. Mildred Van DeWater '38), are serv-  
ing the Lord in Manitoba, Can., under  
the Shantymen's Christian Association  
of North America.

**BIRTHS**

To C. John Buffam '37, and Mrs.  
Buffam (Eunice Scott '38), a daughter,  
Anne Bethel, Dec. 6, at Bombay, India.

To Robert E. Sheagley '41, and Mrs.  
Sheagley '41, a son, Mark Emerson, Jan.  
21, at Stockholm, Neb.

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To Hubert Soey and Mrs. Soey (D. Anna Lou Osborn '39), a son, Marvin Ray, Dec. 30, at Wingate, Ind.

To James Russell '38, and Mrs. Russell (Darlene Wall '38), a daughter, Eunice Carol, Dec. 20, in Venezuela, S. Amer.

To Arnold Ehman and Mrs. Ehman (Evelyn J. Hanson '41), a son, Edward Arnold, Nov. 27, at Ellicottville, N.Y.

To J. Arthur Graydon '32, and Mrs. Graydon (Ethel Hennings '32), a son, James Matthew, Nov. 14, at Gilbertsville, N.Y.

To Harry F. Sterling '38, and Mrs. Sterling (Eleanor Jackson '38), a son, Kenneth George, Nov. 29, at Pontiac, Mich.

To M. J. McChesney, Jr., '36, and Mrs. McChesney (Vivian V. Vagt '36), a daughter, Janet Ruth, Jan. 18, at Worthington, Minn.

To C. R. Frazier '37, and Mrs. Frazier (Alma Lile '39), a daughter, Martha Ann, Nov. 3, at Santa Cruz, Bolivia, S. Amer.

To Russell J. Clubb '39, and Mrs. Clubb '39, a son, Russell Harrison, Jan. 6, at Little Rock, Ark.

To John Wesley Duddleston '40, and Mrs. Duddleston '40, a daughter, Lois Araminta, Aug. 31, at Wright City, Mo.

To Walter J. Teeuwissen '35, and Mrs. Teeuwissen (Verna E. Smith '33), a son, Walter John, Dec. 26, at Indianola, Iowa.

To Joseph Swan '25, and Mrs. Swan (Margaret Tuft '34), a son, Noel Willard, Dec. 29.

### MARRIAGES

Lester C. Hedeon and Gladys Goranson '42, Jan. 9, at San Antonio, Tex.

Robert F. Tillotson '41, and Margaret Helen Staver '41, Dec. 28, at Summit, Ill.

Howard G. Amstutz '42, and Meta Marie Sorenson '42, Dec. 20, at Bluffton, Ohio.

Fay E. Demarest '42, and Eleanor Doerenbos '42, Jan. 1, at Morrison, Ill.

Jack Moore Corry '42, and Marjory Laye Blum '42, Jan. 13, at Augusta, Ga.

Orlo John Sprik '41, and Josephine Nobliska '40, Dec. 23, at Detroit, Mich.

Lawrence Neuman '42, and Ella Ruth Soder '38, Dec. 19, at Chicago, Ill.

### DIED

Albert E. Stuenkel '97, died at Kitchener, Ont., Dec. 24. He had just completed an evangelistic meeting at Edmonton, Alta. For years he was dean of the Oakland (Calif.) Evangelistic Association Bible School, but resigned his office a year ago to have more time to revise his correspondence Bible courses.

Howard B. Brown '24, died Dec. 28. He was a graduate of the National Bible Institute, New York, and attended Wheaton (Ill.) College. As a minister of the United Brethren Church, he was pastor of congregations at Dublin and Rugby, Ind. Later he joined the Methodist conference and served several churches in New Jersey.

Anna Heistad died Dec. 26. She was a pioneer church social worker and one of the first visiting nurses of Chicago. Her superintendency of Marcy Center in that city extended through two decades. For some years she taught nursing at the Institute.

Moody Monthly

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